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THE AMERICAN JOURNAL  
OF  
SEMITIC LANGUAGES AND LITERATURES  
(CONTINUING HEBRAICA)

VOLUME XXVIII

OCTOBER, 1911

NUMBER 1

THE K TEXT OF JOSHUA

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1. With the letter K is designated Codex Tischendorfianus II of the Leipzig University Library which the famous discoverer of the Sinaiticus brought home from his first oriental trip in 1844. It consists of 22 palimpsest leaves of which 17 contain in uncial script under an Arabic text biblical fragments from Numbers, Deuteronomy, Joshua, and Judges. Not only were some of the leaves in a bad condition, but the margins of most of them had been cut off or otherwise mutilated in the process of their employment as bindings for other codices. The fragments which Tischendorf assigned to the seventh century at the latest were published by him in the first volume of his *Monumenta sacra inedita, nova collectio*, 1855; the leaves containing all that is left of the Book of Joshua are found on pp. 161-70.

2. On the text of codex K Tischendorf expresses himself as follows (p. xxxiii of his Introduction): "Ipse vero textus horum fragmentorum admodum peculiaris et gravis est, a Vaticano quidem textu satis diversus neque magis vero simillimus Alexandrino. Inprimis discedit a Vaticana editione pariter atque ab Alexandrino

codice per libros Iosuae et Iudicum, ubi prae ceteris assentientes habet Holmesii codices 75. 54. 118. 44. 59. 74. 76. 84. 106. 134.” He then gives a few instances. For *εκμωθα* 165*a*, 10, he adduces *εκμαθα* 75 as the nearest reading. He overlooked *εκμωθα* 54 in Parsons. As for *μωσαν* 162*a*, 8, which he mentions as a singular reading, *μωσαν* 118 comes pretty close, not to mention *βωσαν* 75 *βωσαν* 54 which, considering the well-known graphic similarity of β and μ in the cursive script, are not so remote either.

3. As I am preparing for publication an edition of the Greek Joshua according to the text of the cursives with which Tischendorf’s uncial stands in affinity, I shall reserve for the preface to that edition an account of the attention which these manuscripts have thus far received, of the discovery that they constitute a group, and of the conjectures concerning the recension which they represent. I shall here single out only the latest contribution by Ernst Hautsch (*Der Lukiantext des Oktateuch*, Berlin, 1910) who recognizes in the group, particularly in the smaller sub-group (54. 75), none other than the Lucianic recension. But whether Lucian’s or not, it is certainly a recension, and it is just as manifest that it is not Origen’s.

4. So far as the Book of Joshua goes, 59 steps out as a member of the group in question. This is at least my impression from the readings given by Parsons. The case is different in the Book of Judges (see Moore’s *Commentary*, Introduction). On the other hand, Cod. Gr. 609 of the *Bibliothèque Nationale* in Paris must be included: I find it to be almost a twin-brother of 44; but 106 with which they are both related excels them.

5. A still further witness of the text underlying our group may be found in the Old Latin of the Codex Lugdunensis. According to the editor, Ulysse Robert (*Heptateuchi partis posterioris versio latina antiquissima*, Lyon, 1900), its nearest relatives are 74, 54, 106, 134. My own examination, however, goes to reveal a closer affinity with 54. 75. 118. To mention but one example, the peculiar reading *εκμωθα* adverted to by Tischendorf (see § 2) recurs in the Latin in the form *ecmoth* which, by the way, is the more correct, the final α being an error of dittography. There are also noteworthy deviations. Thus it occasionally reverts in a pronounced

manner to the B type so far as its groundwork is concerned, and some readings it shares with the Sahidic version (cf., e.g., 15: 27 *asergarri* with *ασεργαπει*). The points of contact with 54. 75. 118 are, however, sufficient to warrant a collation.

6. In presenting on this occasion an edition of K ahead of my forthcoming edition of the entire text (see § 3) I am guided by the desire to take my bearings for the latter. The collation which accompanies the edition of the fragments makes it clear that of the group of cursives signalized by Tischendorf it is the smaller group (54. 75. 118) with which the affinity of K is most marked and among the three it is 54 that must be singled out in particular. For 118 stands somewhat aside, and 75 is a curtailed text, its omissions being not always due to errors, but obviously to a desire for condensation. To be sure, 54 errs on the side of amplification through the admission of matter which we may conjecture stood on the margin of the archetype. Just how far 54 may be followed is revealed by a comparison with K. It is furthermore clear that the recensional character of K. 54 is obliterated in the larger group (74. 76. etc.) into which matter from the cognate, yet distinct recension by Origen has been admitted. I feel therefore that I shall be justified in my future edition to make 54 the basis of my text, while the variants from the other witnesses may be conveniently placed below in the apparatus.

7. I have supplied in brackets the lacunae of K which Tischendorf, barring exceptions (165*b*, 1; 169*b*, 3, 4, 5 in part, 6-10; 170*a*, 10, 23), has refrained from doing. As the reader will see, there is room for grave doubt only in the fewest instances. Below the text I give in three sets of Notes the variants from (1) 54. 75. 118. Old Latin, (2) 84. 134. 76. 74. 106. Cod. Gr. Paris. 609. 44, (3) BAΘG. 55. Lagarde's Greek text (the so-called Lucian), the Syrohexaplaris in Lagarde's edition, Dillmann's Ethiopic (codices FH), and Ciasca's Sahidic. For the uncials I have used the phototypic editions, while for the cursives I possess photographs which the authorities of Dropsie College have kindly secured for my use. My information is thus based on first-hand sources throughout. I say this, because I have discovered numerous inaccuracies in Swete's edition. Maes and Drusius I quote from the *Critici Sacri*; occasionally there

will be found readings from Swete's and Parsons' apparatus, also references to Field and Eusebius (*Onomastica*, ed. Klostermann). While in the first set of my Notes I have recorded all divergences even of an orthographic character, the variants in the other two sets have in the main been confined to matters that count. A textual commentary accompanies the edition.

8. I use the following sigla: KBAG which require no explanation; Θ is the Washington manuscript edited by Sanders; r=54; o=75; s=118; r=ros; ℒ=Old Latin; u=84; l=134; p=76; t=74; υ=ulpt; f=106; i=Cod. Gr. 609; z=44; f=fiz; Λ=Lagarde; S=Syrohexaplaris; ℄<sup>th</sup>=Ethiopic (codices FH) (℄<sup>cg</sup>=Ethiopic, codices CG, occasionally referred to); ℄=Sahidic. \*=prima manus; <sup>1</sup>=correction by the first or a contemporaneous hand; <sup>2</sup>=correction by a later hand; t=textus; <sup>m</sup>(after a codex)=margo. For the hands of BA I use Swete's sigla as well as his information. Further sigla and abbreviations: ℋ<sup>g</sup>=the Hebrew text underlying the Greek version (Septuagint); ℋ<sup>o</sup>=the Hebrew text read by Origen; ℋ<sup>m</sup>=the masoretic text. ℄=the original of the Septuagint; α'σ'θ'=Aquila, Symmachus, Theodotion; σ'=the Septuagint column of the Hexapla; ast=asteriscus. In the Textual Commentary <=from and >=leads to. Helbing=*Grammatik der Septuaginta* von Dr. Robert Helbing, Göttingen, 1907.

9. Postscript. Thompson's *Coptic Palimpsest*, Oxford, 1911, reached me after the article had been set in type. As almost the whole book of Joshua is contained in that publication, I have collated Ciasca's fragment with Thompson's text and the remainder of the latter as far as it covers the Greek text here published with the apparatus in the third series of variants. I append here the results of my collation (℄<sup>c</sup>=Ciasca's text, ℄<sup>t</sup> and from 162a, 12 ℄=Thompson's text), leaving for the future a fuller discussion of them:

161a 1-3 drop <sup>vid</sup> after ℄ | 17 -ας ℄<sup>t</sup> error, the scribe had in mind p. 53b, l. 31 | 22/23 γοσομ ℄<sup>t</sup> || 161b 1 read τουτους ℄<sup>t</sup>AGS] αυτων Bh℄ : > ℄<sup>c</sup> | και=℄<sup>c</sup>] κατα ℄<sup>t</sup>=AΘ | 7 αβις ℄, initial ι dropped out by haplography in the Coptic text | 10 μρρων ℄<sup>t</sup>, see editor's note | 13 ζιφ ℄<sup>t</sup> | 18 ραββα ℄<sup>t</sup> | 23 φεναενδωρ ℄<sup>t</sup> || 162a 2-4 ενιους, φερεζαιους, ιεβουσαιους ℄<sup>t</sup> | 6/7 τους υπο

την ερημον]>C<sup>T</sup> | 12 λαος πολυς cf. C, prob. inner-Coptic addition || 162b 6  
 εγω is expressed in C<sup>T</sup> || 163a 1 εος post κατεδιωκον, prob. inner-Coptic addition  
 | 4/5 μασερων BhC] μαρσεμωμαν C=μασερεβω μαν=μασερεφωθ μαιν | 7 λον C  
 (but initial and final letter doubtful) corrupt | 15 ειπεν C | 16 τους] prm και  
 C | 10/11 στοματι ξιφους C | 21 βασιλεων C || 164a 3/4 sg. C | 5/6 συνεταξεν]  
 + ει CC | 16 ις C | 23/25 και απωλεια (= αναρων?) απωλεσεν αυτους (+ νσα  
 νευερην) εν στοματι ξιφους; the order, of course, may have been changed by  
 the translator || 164b 7 ωσαντως]>C, prob. as in C accommodation to the  
 translator's idiom | 9/10 και—εποιησεν]>C, inner-Coptic omission through  
 homoioteleuton | 18 ναγεβ C || 165a 1 αραβα] prm art C | 16 βασαν C | 23  
 ασεχα C || 165b 2 γεργεσιν C | 5 γαλααδ] οριον γαλαατ C | 6 οριον C || 166a  
 7 χλκα C | 10 αυτην C (paraphrased by *terram*) | 14 εν] prm et C | 16 αραβα]  
 prm art C | 19/20 εν αγεβ C || 166b 3/4 και τον γεργεσαιον C | 18 δααβιρ C |  
 20 γαισει C=γεσει cf. C, hence pointing to γεσειρ | 22 αραθ C=C | 23 λεβινα  
 C] + βασιλεα οδολαμ C (the sum total is XXIX) | 24 μακηδα C || 167a  
 2 φυλης] + νιων C | 3 μωνσης] + κληρονομαι C | 4 τη] + γη C | 5 ημισεσιν]  
 ημισει φυλης μανασση C | 6 ις] + κληρονομαι C | 8/9 εν τω περαν του ιορδανου]  
 >C || 167b 3 πασαν C | 5 αυτων C | 16 την] γην C || 168a 22 του] *terrae* C ||  
 168b 16 ιερεως C ? | C missing from αρχων—οργη, 168b 20—170b 1, but  
 through change of order the wds. πασαν την [συνα]γωγην ιηλ are extant at the  
 end || 170b 2 αυτος] αχαρ C | 3 μη μονος C | 14–16 ο θς θ' εστιν και αυτος εστιν  
 κς ο θς και ο θς αυτος οιδεν C

I wish also to add *ad* § 5 end an example of a singular coincidence between **L** and **C** which both share with **s**, the three standing alone with their peculiar text. I refer to 5, 3 where **sC<sup>L</sup>** add after *ιηλ* the sentence *και εθηκεν θιμωνιας ακροβυστιων* (prefaced in **sC** by the phrase *εκ δευτερου*, also found in *iz*, but repeated from vs. 2), with which cf. Pirke derabbi Eliezer, c. 29 (ועבץ כל הערלות עד שעשה) (אוחם כגבעה), Cant. r., s. 4 (on 4, 6) (העמיד להם ערלותיהם גבעה) = Eccl. r., s. 11 (on 11, 2) (שעשו אותה גבעה בערלות), cf. also Gen. r., s. 47 (on 17, 23) with reference to Abraham (העמיד גבעה ערלות), and contrast Levit. r., s. 25 (on 19, 23) (מקום שהיא גבעה) (ערלות); cf. the commentary משה ידי against משה כהונה (מתנות כהונה). — *Ad* § 7: p (=76) is a palimpsest certain leaves of which are wholly or partly undecipherable, at least in the photograph; thus the evidence from p is lacking for the bulk of the third fragment here published (22:7 ff.).

K 161a	[καθαπερ εποιησά] τη λομνα· και τω βασιλει αυτης :— <sup>40</sup> Και επαταξεν ις̄ 5 πασαν την ορινῆ	39 X   40
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R<sup>L</sup> 161a 1-3 ]>o | 1 καθαπερ] prm και rs quod non dubito quin K habuerit in ultima linea folii praecedentis: sic **L** et *sicut* ante fecit *dabir* transponenda sunt, ergo και >**L** | εποιησαν Krs] εποιησεν **L** | 2 λομνα K] λοβνα rs: λεμνα **L** | 4 ¶ Kr | 5 ορινην Kr] ορηνην ο\* (ορινην ο'): γην την ορεινην **L**: γην της ορεινης s | 6/7 και την πεδινην και τον νοτον [[νοτον Kr] νωτον ο]] Kro] και την

UF 161a vs. 39b] >iz | 1 καθαπερ sine και uf | 2 λομνα] λοβνα uf | 4 ¶ ul | 5 ορινῆ] γην της ορεινης UF | 6/7 και ναγεβ και την πεδινην και τον νοτον και

B<sup>C</sup>E<sup>h</sup>A<sup>Θ</sup>AG<sup>S</sup> 161a 1-3 hA<sup>Θ</sup>AG<sup>S</sup> (absque signis) >B<sup>C</sup>E<sup>vid</sup> (E incipit a τω βασιλει αυτης) | 1 καθαπερ A<sup>Θ</sup>AG<sup>S</sup>] prm και h | εποιησαν A<sup>Θ</sup>G(ν superser.)<sup>S</sup>] εποιησε Λ | 2 τη λομνα] την λομναν h: τη λεβνα ΘAG<sup>S</sup>: τη λεβμνα A | 4 ¶ h A<sup>Θ</sup>G | 5 πασαν BhA<sup>Θ</sup>] prm την G (sub ✕) A<sup>S</sup>(<sup>∇</sup>) | την BhA<sup>Θ</sup>] >Λ | ορινῆ]

#### Textual Commentary

161a 1-3 The omission in o is most probably due to homoioteleuton (the preceding clause ends in και τω βασιλει αυτης). Where namely s**L** coincide with r in including a clause or word wanting in B, it is improbable to assume that o has reverted to B. Whether the omission in B is likewise due to error, it is difficult to tell. The error may just as well have occurred in **W**<sup>s</sup>. On the other hand it must be owned that the clause rather lags in **W**<sup>m</sup>. Or the omission in o (and perhaps also in B) is due to a desire for condensation; iz go still further by omitting vs. 39b entire || και καθαπερ rsh = כְּכַתְּבָהּ **W**<sup>m</sup> || εποιησε Λ**L** = עָשָׂה **W**<sup>m</sup>. The others assimilate the number to that of the verbs in vs. a || 2 λομνα Kh < λοβνα rsuf possibly = לִבְנָהּ (comp. לִבְנָהּ); or o is an error for ε (in uncial script); λεμνα **L** < λεβνα ΘAG<sup>S</sup> (A has both β and μ: λεβμνα) = לִבְנָהּ **W**<sup>m</sup>, ε = — in unaccented closed syllable. h construes ποιειν with the accusative (see also 163a, l. 14-15), hence την λομναν (-ν Greek accusative ending), but leaves τω βασιλει || 4-6 If the Greek translators understood their Hebrew as well as the author of the masoretic accentuation (comp. EV.), they wrote: και επαταξεν ις̄ πασαν την γην· την ορεινην και την ναγεβ (or και τον νοτον, comp. EV. and the South) και την πεδινην και την ασηδωθ. In consequence of bad exegesis, the upper point was deleted; the result was πασαν την γην την ορεινην (*terram montuosam* **L**) and still further by a change of construction πασαν την γην της ορεινης (all except Kro). Λ alone with its insertion of εν στοματι ξιφους

K 161a

και την πεδινη  
και τον νοτον· και  
την ασηδωθ' και  
τους βασιλεις αυ-  
των· και ου κατε-

X

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ναγεβ και την πεδινην [[ναγεβs] nazeβ 𐤅]s 𐤅 | 8 ασηδωθ Krs 𐤅 | ασιδωθ ο | 9/10

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[[τον]>z]] UF | 10/11 κατελ(ε)ιπον fi | κατελιπεν UZ | 14 ζων|+εξ αυτων UF |

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γην της ορ(ε)ινης B rell: γην εν στοματι ξιφους την ορεινην Λ | 6/7 και την πεδινη και τον νοτον] και την ναβαι και την πεδεινην B<sup>ⓔ</sup>; και την ναγεβ και την πεδινην hAΘΔG<sup>Ⓢ</sup> (𐤍 a' σ' και τον νοτον): και τον λιβα και την πεδινην <sup>ⓔ</sup> | 8 ασηδωθ Bh<sup>ⓔ</sup>AΘG | ασηδαθ <sup>ⓔ</sup>: ασιδωθ Λ: 𐤀𐤃𐤁𐤀𐤔 𐤅 | τους Bh<sup>ⓔ</sup><sup>ⓔ</sup>AΘ|+παντας Λ et sub ※ G<sup>Ⓢ</sup> | 9/10 αυτων h (𐤍 a' σ' αυτων)] αυτης B<sup>ⓔ</sup><sup>ⓔ</sup>AΘΔG<sup>Ⓢ</sup> | 10 και]

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(from vs. 39?) between γην and την ορεινην shows an insight into the correct meaning of the Hebrew. It is possible, however, that the bad exegesis is to be charged to the account of <sup>ⓔ</sup>; the text then underlying Kro which is preserved in its integrity in 𐤅 implies a correction based perhaps on the version from which νοτος was derived. In the immediate ancestor of Kro namely γην την had dropped out, either by homoioteleuton, or because γην was miswritten την which naturally entrained the loss of την. Hebrew נח was, of course, left untranslated by either version; Origen supplied, presumably from Aquila, την sub ast; what resulted was unreadable Greek: την πασαν την γην, hence the correction in Λ: την πασαν γην || The Hebrew order והשפלה והנגב is preserved everywhere except in Kro. Was και τον νοτον an afterthought, i.e. an insertion from the margin which was put in the wrong place? Comp. UF with their doublet. Doublets are said to be characteristic of Lucian || נגב was transliterated by <sup>ⓔ</sup> as ναγεβ which was corrupted in B<sup>ⓔ</sup> into ναβαι. The stages are as follows: ναγεβ και > ναβεγ (so 71) και > ναβεκ και > ναβε και > ναβαι και. και has caused the omission of a final κ in a preceding place name quite frequently; just as on the other hand εν led to the dropping out of the initial ν of a name following || According to 𐤍, a' σ' rendered נגב by νοτος, hence the νοτος in UF by the side of ναγεβ and in Kro in the place thereof || <sup>ⓔ</sup> apparently found λψ for נגב || nazeβ 𐤅 is a corruption from nageβ || 6 ασηδωθ] written in some copies ασηδωδ (spirantic pronunciation of θ and δ); hence the confusion with 𐤀𐤃𐤁𐤀𐤔 in <sup>Ⓢ</sup>; the reverse occurs likewise || Is ασηδαθ <sup>ⓔ</sup> due to την? The tendency to change the plural into a singular may be witnessed elsewhere; comp. γαλιλαθ 168a, 21/22. Other examples are available || 9 כל in front of מלכיהם which was wanting in the κουνη was supplied by Origen || 9/10



K 161a

λειπον εξ αυτω̄

X

διασεσωσμενον·

και παν ενπνεον

και ζων εξωλο-

15 θρευσεν και ανε-

θεματισεν· ον τρο-

πον ενετειλατο

k̄s̄ o θs̄ iḥl' : <sup>41</sup> και ε-

41

αυτων Kro 𐤀] αυτης s | 10/11 κατελ(ε)ιπον Ks 𐤀] κατελειπεν ro | 13 ενπνεον K] εμπνεον R | 14 και ζων KR] ζωης (vitam; sequitur et) 𐤀 ? | 14/15 εξωλοθρευσεν K] εξολοθρευσεν ro: εξωλοθρευσε s: εξωλοθρευσαν 𐤀 | 15/16 και ανεθεματισεν KR] >𐤀 | ανεθεματισεν Krs] αναθεματισεν o | 18 ¶ K] >r | 18/19 και επαταξεν iṣ

18 ¶ l | 18/19 και επαταξεν iṣ] και απεκτεινεν αυτους iṣ uf: συναπεκτεινεν αυτους

>omn | 10/11 κατελ(ε)ιπον BhAG] κατελειπαν A : κατελιμπαν 𐤀 | 11 εξ αυτω̄ h] αυτων BCC: εν αυτη AΘAGS (G εν : αυτη; sed ponendus est obelus ante εν ut in S) | 12 διασεσωσμενον AΘ] σεσωσμενον BhAG | 14 και ζων] ζωης BCCΛ et sub : GS : εξ αυτης AΘ : >h | 14/15 εξωλε̄θρευσεν BCC] εξωλε̄θρευσαν hCAΘAGS | 15/16 και ανεθεματισεν] >omn | 18 iḥl B rel] >C | ¶ AΘ | 18/19

αυτων Kro 𐤀ufh=הם(מלכי)=a' σ' according to S<sup>m</sup>; 𐤀 wrote αυτης=הם(מלכי). The translator saw the antecedent of the pronoun in the last place name נשדו, την ασηδωθ; or, if we are charitable enough, in הארץ || 10 και KR 𐤀uf, an innocent addition, not warranted by 𐤀<sup>m</sup> || 10/11 κατελιπον (or the vulgar form κατελιπαν A; its consort 𐤀 inserts a parasitic μ in front of the π, see Helbing, 22). The singular (rouzh)=𐤀<sup>m</sup> (subject Joshua) || 11 αυτων or εξ αυτων or εν αυτη not in 𐤀<sup>m</sup>. The former (αυτων or εξ αυτων) would correspond to להם (comp. 8:22), the latter to בה (comp. 10:30). Probably additions due to reminiscence of the parallel passages || 12 διασεσωσμενον or the simplex σεσωσμενον, an inner-Greek variant || 13/14 In order to differentiate את כל הנפש from את כל הנשמה 𐤀 may have written παν εμπνεον ζωης, although 11:11 where there was more cause for differentiation both נפש and נשמה are rendered indiscriminately εμπνεον. Origen naturally obelized ζωης. His Greek text was therefore akin to B. KR have παν εμπνεον και ζων; perhaps a doublet, i.e. some translator rendered נשמה by ζων (comp. Deut. 20:16 omne vivum August. for omnem spirantem 𐤀). hAΘ have simply παν εμπνεον; AΘ, however, introduce εξ αυτης, comp. εξ αυτων uf (on the top of και ζων); the phrase was added in some copies on the basis of parallel passages || 14/15 The

K 161a

Παταξεν ἰς ἀπο κα-  
 20 δης βαρνη· και ε-  
 ως γαζης· και πα-  
 σαν την γην γο-  
 ζον· εως γης γα-  
 βαων· <sup>42</sup> παντας  
 25 τους βασιλεις του-

X

42

KR] > ℒ | επαταξεν Kρο] + αντους s | 20 και KR] > ℒ | 22/23 γοζον K] γοζομ r :  
 γομοζ o : γοσομ s : γασομ ℒ | 23 γης K] της ro ℒ : prm της s | 24 παντας Kρο]  
 prm και s ℒ

iz | 22/23 γοζον] γοσομ UF | 23 γης] της uf : prm της z | 24 παντας] prm  
 και UF | 25 —

και επαταξεν ἰς] και απεκτεινεν αυτους ἰς AΘAGS (absque signis): > Bh<sup>CE</sup><sup>fh</sup> |  
 20 και] > omn | 21 και] και την A et sub ※ G (S και tantum sub ※ habet):  
 > Bh<sup>CE</sup>AΘ | 22 την γην CAΘ] γην AGS: την Bh<sup>C</sup> | 22/23 γοζον] γοσον CG  
 cf. S: γοσομ Bh<sup>CE</sup>AΘA | 23 γης Θ] της B rell | 24 πάντας] πασας A (sic): prm  
 και omn | 25 —

sing. and plur. as in the case of **הַשָּׂאִיר**; but note how inconsistent the codices are || 15/16 *και ανεθεματισεν* KRUF a doublet. *αναθεματιζειν* for **הָרָרִים** is more literal than *εξολεθρευειν*. Comp. EV. *utterly destroyed* with the margin: Heb. *devoted* || *αναθεματισεν* o without the augment which all the others have || 18 *ἡλ* omitted only in C || 18/19 The Hebrew **יִכָּם יְהוֹשֻׁעַ** is resumptive of **יִכָּה יְהוֹשֻׁעַ** at the head of vs. 40. A translator like C might condense the text if he chose. The clause is accordingly omitted in Bh<sup>CE</sup><sup>fh</sup>ℒ. It was then restored by the recensions. Origen wrote *και απεκτεινεν αυτους ἰς*. Observe that the ast is wanting in GS. Is that the reason why the clause is retained in AΘ? Origen's wording penetrated also into UF (iz omit *και* and write *συναπεκτεινεν*, so as to indicate that the verb is resumptive and that the clause is in the nature of a summary). In the recension underlying KR the clause is rendered *και επαταξεν ἰς*; apparently from another source. Observe the difference in the verb and the retention or omission of the object. An exegetical difference and perhaps even a textual variation underlie the two renderings. Origen read **יִכָּם** with ℑ<sup>m</sup> and took the suffix to refer to the kings mentioned in vs. 40. Accordingly he employs the verb *αποκτεινεν*. The other recension possibly read **יִכָּה** and took as its object the afore-mentioned localities; hence *πατασσειν* || 20 The idiomatic **וְעַד עֵזָה** in **וְעַד עֵזָה** is expressed in KR, but left untranslated in the remainder of the witnesses. In this instance the

K 161b	<p>τους και [την γην]  αυτων [ελαβεν]  ις εις απαξ [ο γαρ]  κς ο θς συν[επολε-]  5 μει τω ιη[λ: <sup>1</sup>εγε-</p>	X     1 XI
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161b 4 ο Kro]>s | θς Ko] + ιηλ rs<sup>3</sup> | 4/5 συνεπολεμη ο | 5/7 εγενετο

161b 1 τουτους] αυτων υfi : >z | 3 ο γαρ]στι υF | 4 ο θς ulF]>pt | θς]+

161b 1 τουτους AG<sup>s</sup>] αυτων Bh<sup>CC</sup> | τουτους και] αυτου (·) τους κατα A<sup>Θ</sup> | 2 ελαβεν CA<sup>Θ</sup>AG<sup>s</sup>] επαταξεν Bh<sup>C<sup>th</sup></sup> | 3 ο γαρ]στι BhA<sup>Θ</sup>AG<sup>s</sup> | 4 ο θς hC]+ ιηλ B<sup>Θ</sup>AG<sup>s</sup>: >CA | 5 ιηλ Bh<sup>CC<sup>th</sup></sup>A<sup>Θ</sup>]+ <sup>43</sup>και ανεστρεψεν ις εις γαλγαλα Λ:

recension represented by Kr goes further than Origen in imitating the Hebrew. But the ך in ךַּבְּרִי ךַּבְּרִי is left out even in Kr || 21 και expressing the ך of ח<sup>m</sup> both in the recension underlying Kr<sup>3</sup> and in Origen. The latter also inserted την to express תָּנָה, both words being prefixed by an ast. In this instance (contrast above on ll. 4-6) the second την is wanting not only in A, but also in G. The introduction of και is in this case not a matter of idiom, but of text and exegesis. If we omit the conjunction, the land of Goshen as far as Gibeon is tantamount to the territory between Kadesh and Gaza. See Gemoll, *Grundsteine zur Geschichte Israels*, 1911, 35 f. || 22 την γην was apparently written by C (comp. C); γην dropped out subsequently through error (hence B and its consorts) || 22/23 The name יִשְׂרָאֵל became in Greek transliteration γοσον (so C and, of course, Origen); the corruptions noted above all admit of easy explanation || 23 Here της (against γης K<sup>Θ</sup>; s has both: της γης) undoubtedly represents the original || 24 The ך of ח<sup>m</sup> is expressed by all except Kro. It is the ך of summing up and might, of course, be missed even in Hebrew || 25 —

161b 1 τουτους=הַאֱלֹהִים ח<sup>m</sup> was written both by Origen and by the parallel recension (Kr<sup>3</sup>); C wrote αυτων (B and its consorts), H<sup>s</sup> apparently read מַלְכֵיהֶם for הַאֱלֹהִים הַמְּלִכִּים. The κοινή reading found its way into υF (the omission in z is due to condensation) || A<sup>Θ</sup> unite in presenting a worthless reading: αυτου τους=av τουτους=av[των] τουτους, a sort of a doublet; κατα is a corruption from και τ[ην] || ελαβεν=לָבַד ח<sup>m</sup> which reading penetrated also into C is common to both recensions; C wrote επαταξεν=הִכָּה, comp. vs. 40 || 3 ο γαρ Kr<sup>3</sup> against σι in the remainder; a striving after less slavish Greek || 4 The omission of ιηλ in Ko and elsewhere is in all probability due to condensation in view of the presence of the word at the end of the verse. With ιηλ, also ο θς disappeared in CA. Much liberty was taken, it appears, with the divine names || 5 The converse

K 161b

Νετο δε ως [ηκου-]  
 σεν ιαβιμ [βασι-]  
 λeus ασω[ρ απεσ-]  
 τιλεν προ[ς ιωβαβ]  
 10 βασιλεα μα[ρων]

XI

δε ως ηκουσεν KR] ως δε ηκουσεν ℒ | 7 ιαβιμ K] ιαβιν R: *abir* ℒ | 8/9 απεστι-  
 λεν K] απεστειλεν O: απεστειλε RS | 9 ιωβαβ R] *iroban* ℒ | 10/13 μαρων—  
 βασιλεα] >S | 10 μαρων Kro] αμαρρων ℒ | 12 σομορων Kro] σομορρων ℒ |

ιῆλ UF | 5 τω ιῆλ UF] αυτοις iz | 7 ιαβιμ ] ιαβιν UF | 10 μα[ρων] ] μαδων UF |

+<sup>43</sup>✕ και ανεστρεψεν ιῶ και πας ιῆλ μετ αυτου εις πολεμον εις την παρεμβολην εις  
 γαλγαλα : [[εις πολεμον]>§] G§ | 5/7 εγενετο δε ως] ως δε omn | 7 ιαβιμ]  
 ιαβειν h'ΘΛG§: ιαβεις Bh\*ⓈA: αβις Ⓢ | 7/8 ιαβ. βασι[λeus] ] βασιλεus ιαβ.  
 h | 9 ιωβαβ B rell] ιωαβ Λ: ιωραμ h | 10 μα[ρων] ] μαρρων B: μαρρον Ⓢ: αμαρ-

process of condensation may be witnessed in iz which replaces τω ιῆλ by αυτοις || Verse 43 exists only in Origen's recension (G§; in an abbreviated form in Λ). εις πολεμον G which Ⓢ rightly omits is merely a scribal error. The same verse is found repeated in ℑ<sup>m</sup> in this very chapter, vs. 15 (the preceding vs. 14 likewise ends in נִלְחָם לִישְׂרָאֵל). As the verse there is found in ro (alongside with the codices representing Origen's recension; Lagarde prints against his own manuscript on the authority of Maes an obelus, but G has an ast; the verse is also extant in B<sup>b7c7mg</sup>Ⓢ<sup>th</sup>), it may be concluded that K likewise had it. In front of ⲙⲁⲣⲣⲟⲛ, as Lagarde informs us, there may be seen in his Syriac manuscript an erasure covering a word of, as it seems, four letters; perhaps it was ⲉⲓⲥ ⲡⲟⲗⲉⲙⲟⲛ=εις πολεμον G in vs. 43 || 5/7 Ⓢ, of course, read יִרְדֵּי כְּשִׁמְעִי with ℑ<sup>m</sup> which he rendered somewhat freely ως δε ηκουσεν; KRUF (but not ℒ, nor Origen) express יִרְדֵּי || 7 The ιαβ(ε)ν of the two recensions (in K μ is a miswritten ν) is, of course, the result of reverting to ℑ<sup>m</sup>; nevertheless, we may be reasonably certain that Ⓢ wrote ιαβιν likewise and that ιαβεις in the B texts (also in Λ) is due to assimilation with ιαβης יִבְשֶׁבֶט; hence perhaps the transposition in h: βασιλεus ιαβεις ασωρ. In proper names, assimilation of one name to another led to error || 9 ιωβαβ which escaped disfigurement in the B texts became ιωαβ in Λ through assimilation to Joab, and ιωραμ in h through assimilation to J(eh)oram (graphic similarity of P and B, and of β and μ); a sort of conflate of ιωβαβ and ιωραμ is *iroban*=ιρωβαμ || 10 מִדֹּדַי ℑ<sup>m</sup> is found in Origen, whence it penetrated into UF, whereas KRℒ kept the *κοινη* reading. The latter in the form μαρων (in μαρρων the gemination is inner-Greek; αμαρρων with a dittographed after βασιλεα) is what Ⓢ wrote, and goes back

K 161b

και προς β[ασιλεια]  
 σομορων [και προς]  
 βασιλεια αζ[ιφ<sup>2</sup> και  
 προς τους [βασιλεις]  
 15 τους κατ[α σιδω-]  
 να την μ[εγαλην]  
 εις την ο[ρυνην]

XI

2

13 α[ζιφ] K] αζηφ s: αξιμ ℒ : ζιφ ro | 17 ορινην ro] ορεινην s | 18 την K] prn

13 αζ[ιφ] ] ιαζιφ(ιαζηφ z)UF | 14 τους]>p | 18 την ] prn εις | 21 -νερωθ i |

(ρ)ων ℄: μαδων AΘΔGΣ | 12 σομορων] σομερων AΘΔG (Σ  $\leftarrow$   $\text{ܡܥܕܪܝܢ}$ ): συμοων  
 Bh℄: samō'ān ℄<sup>fh</sup> | 13 αζ[ιφ] ] αζειφ Bh℄: σιφ ℄: αχιφ AΘ: ασχαφ GΣ:  
 χασαφ Δ | 18 την] prn εις omn | α[ραβα] h℄ΔGΣ: ραβα B℄<sup>fh</sup>: ραβαθ A:  
 ραβαθα Θ | 18-20 και προς τους απο βορρα cf. Σ<sup>m</sup> α<sup>1</sup> σ<sup>1</sup> και προς τους βασιλεις

to מררן = מרארן 12:20 where it is combined with שמררן || 12 The readings of the two recensions, σομορων and σομερων, unless corrupted from σεμερων, presuppose שמררן in the place of שמררן. The B texts have συμοων, comp. 12:20. If the reading be correct (it is quite possible that it is corrupted from συμρων or συμορων), the translator read שמררן (ש and ר were similar in a transitional alphabet after ש had been opened at the top) || 13 αχσαφ of Origen (χασαφ Δ is faulty) = אַחַשָׁא ℄<sup>m</sup>; but αχσαφ, I believe, was also written by ℄. Owing to the similarity of pronunciation between φ and spirantic β (comp. above a remark on θ and δ), αχσαφ was miswritten αχσαβ and then by assimilation to the name אַחַשָׁב = αχσιβ, αξιβ (which underlies αξιμ ℒ), αξιφ, αζιφ (ξ miswritten as ζ). Through haplography after βασιλεια, the initial α dropped out, the scribe having in mind ζιφ, זיף. αχιφ AΘ is a cross between αχσαφ and αζιφ || 15/16 In אַש, מוצפון בחר ℄<sup>m</sup> appeared as מוצפון רבהבחר; the current Greek text was retained by both recensions || 18 εις which is omitted by K alone should be restored || The dropping of the initial α in αραβα (B℄<sup>fh</sup>) is not original, but proceeded from the mistaken interpretation of the α as the Hebrew article (א) which indeed would be redundant after the Greek article. ραβα made certain scribes think of Rabbah (in Ammon); hence ραβαθ A ραβαθα (with dittographed α; απειναντι follows) Θ || 18/20 και προς τους απο βορρα KRℒUF is derived, as we may gather from Σ<sup>m</sup> (where read with Field  $\text{ܡܥܕܪܝܢ}$ ), from α' σ' and represents, in agreement with ℄<sup>m</sup>, the parallel to τους κατα σιδωνα την μεγαλην ℄. Note again that the second element of the

K 161b

20 και την α[ραβα και]  
 προς του[ς απο βορ-]  
 ρα· απεν[αντι χε-]  
 νερεθ<sup>9</sup>· κ[αι εν τη]  
 πεδινη· κ[αι εις]  
 φενναεδ[ωρ· και]

XI

εἰς R 11 | 20/21 χενερεθ Ks 11 | χεννερεθ r: χενναρεθ o | 22/23 και εἰς φενναεδ[ωρ]  
 K] και εἰς φενανεδωρ (et in faenanetdor) 11: σεφενα ενδωρ o: σεφεσνα ενδωρ r:

22 και ]prn και εις σέφεννα (σεφενα fz) | 23 φενναεδ[ωρ] ] φενναενδωρ i :

*τους κατα βορραν* (لَحْمًا; لَحْمٌ; cf. C<sup>s</sup>) > omn | 20/21 [χ]ερεθ  
 ΗΘΑΓΣ (حلت); χενερεθθ Α: κενερωθ ΒΘ | 21/22 [εν τη] πεδινη| εις το πεδιον  
 [|εις]>Δ]] omn | 23 φεναεδ[ωρ] ] φεναεδδωρ Β: fēnādār Γ: φαναντωρ Δ:

doublet comes in at a posterior place || 20 απεναντι=נֶגְדָּהּ 𐤓𐤍𐤁𐤏 for נֶגְדָּהּ 𐤓𐤍𐤁𐤏; left uncorrected by both recensions || 20/21 כַּנְרוֹת for כַּנְרֹת κερερωθ Be (the κ may be a test of originality; as the older pre-Septuagintal loan-words prove, כ was transliterated as κ, ת as τ, and פ as π; comp., however, χερερωθ i); all the other texts have χενερεθ, the form singularized and accommodated to other passages. The double ν (ro) is, of course, correct; χενναρεθ o with α is certainly defensible, but may be an inner-Greek variant due to similarity of sound (a source of frequent error transforming a singular into a plural in verb-forms and vice versa); χενερεθθι A is assimilated to χερθθι (פִּרְתִּי) || 22 πεδινη KRUF for πεδιον was apparently taken from one of the three, comp. 𐤀𐤔𐤃𐤌𐤕𐤋𐤁𐤁𐤇 S<sup>m</sup> on και εις την αραβα || 22/23 εις φενυαδωρ] For נפֿות דור 𐤓𐤍, 𐤓𐤍𐤁 probably read נפת דור, comp. 12:23. Origen wrote ναφεθδωρ (from which ναφεδδωρ, ναφεδωρ were easily developed) =נפת דור, comp. הנפת 17:11. In view of μαφετα B in the passage just mentioned which it is easy to correct into ναφετα, I believe that the original of G had ναφετδωρ, and that it was corrupted through transposition into φανεδωρ or φενατδωρ (comp. 𐤀𐤔𐤃𐤌𐤕𐤋𐤁𐤁𐤇 S here) to which all the other variants are reducible. εδωρ may stand for εν δωρ (comp. ro and UF)=דור עץ. ε may, however, represent an original θ; then, of course, ναφεθδωρ (with θ) was the original. The corrupt reading was retained by the K texts. σεφena ενδωρ o is corrupted from es (=eis) φенаενδωρ; in r an irrational σ was inserted: σεφεσena. UF have the correct σεφε(ν)να by the side of eis || 24/25 K shares with r an omission which is clearly due to homoioteleuton. G joined the last word of vs. 2 to vs. 3; the translator's knowledge of Hebrew thus reveals itself as exceedingly poor. Certainly

K 161b	εις τους [παραλι-]	XI
25	ους <sup>3</sup> χορρα[ιους και]	3
162a	αμορρ]αιους· και	
	[ευαιο]υς και ιε-	
	[βουσ]αιους και	
	[φερ]εξεους· τους	
5	[εν τ]ω ορι· και χετ-	
	[ταιο]υς τους υπο	

και εις ναφεθδωρ s | 25 χορραιους Kr 𐤅] prm τους χανανιους απο ανατολων και τους παραλιους [[χανανεους o | απ o]] os | χορραιους Kρο 𐤅] χοιραιους s

162a 2 εναιους R] *euchēos* 𐤅 | 3 -αιους Krs] -εους o | 4 -ε[ζεους Ko] -εζαιους rs | 5 ορι K] ορει R | 8 γην R] την 𐤅 | μωωσαν K] μωωσαν s: βωωσαν r:

φανναενδωρ z : φεναενδωρ rell | 24/25 [παραλι]ους] + χανανιους απο ανατολων· και εις τους παραλιους

162a [αμορρ]αιους] prm τους | 2-8 τους χετταιους τους υπο την ερημον εις την μασφομ· και τους φερεζαιους τους εν τω ορει· και τους ιεβουσαιους τους εν

𐤇𐤁𐤁𐤁𐤁 𐤅 : ναφεδδωρ h : ναφεδωρ A\*G\* : ναφεθδωρ A<sup>1</sup>ΘΔG<sup>1</sup> (θ superscr) | 24 —

162a 8 εις τους παραλιους χανανιους απο ανατολων και εις τους παραλιους αμορραιους και εναιους και ιεβουσαιους και φερεζαιους τους εν τω ορει· και τους χετταιους τους υπο την ερημον εις την μασευμαν [[εναιους, ιεβουσαιους, φερεζαιους] φερεζαιους, εναιους, ιεβουσαιους 𐤅 | ερημον] + εν τω ορει 𐤅: + και 𐤅 | μασευμαν

מִיָּם הַכְּנַעֲנִי מִמִּזְרַח וּמִיָּם הָאֲמֹרִי cannot mean “by the sea the Canaanite at the east, and by the sea the Amorite”; the translator covered up the awkwardness of the Hebrew by the use of a Greek adjective: *παραλιος*. Neither of the two recensions, however, dared to alter the text, though the correct translation was available in σ’ (comp. 𐤅<sup>m</sup>). 𐤅𐤁𐤁𐤁𐤁 of 𐤅 may seem to be a slight adaptation to 𐤅<sup>m</sup>; but probably it is an error (σ’ likewise omits the 𐤅) || 25 The Horites (concerning whom see E. Meyer, *Die Israeliten*, 330–345; Gemoll, *loc. cit.*, 349 ff.) are peculiar to the K recension; textually, הָרִי is a pendant to הָרִי later on || The order of the nations after the Amorites is the same in Origen (and thence also in 𐤅f) as in 𐤅<sup>m</sup>: הָרִי, פְּרִזִּי, יְבוּסִי, הָרִי, while the K recension follows the order of the current Greek texts: הָרִי, יְבוּסִי, פְּרִזִּי, הָרִי (𐤅 alone deviates from the order of the B texts with an arrangement of its own). While 𐤅f reintroduce the Hebrew order, their text is complicated in that they retain with הָרִי, though they place it first, all that follows הָרִי in the form of B (with the readings *ερημον* and *μασφομ*), while after הָרִי which they place last they

K 162a

[την] ερημον εις  
 [γην] μοωσαν:  
 [⁴Και ε]ξηλθον αι πα-  
 10 [ρεμ]βολαι αυτω  
 [και ο]ι βασιλεις αυ-

XI

4

βωσαν ο: μασσοαμ ℒ | 9 ¶ Kr | 9/10 αι παρεμβολαι αυτων [[αι] ε ο]] KR] αυτοι

τω ορει· και τους εναιους τους υπο την αερμων εις την μασσηφαθ [[τους 2º]>  
 u | εις 1º]>iz | την 1º]>p | μασφομ] μασφωμ u | τους εν τω ορει 2º]>iz | μασ-

B℄ μασεχεμ ℄: μασεμπαθ h: μασηφα h²]] Bh℄℄: εις τους παραλιους  
 χαναναιους(·) απο ανατολων· και εις τους παραλιους αμορραιους· και τους  
 χετταιους(·) και φερεζιαιους(·) και ιεβουσαιους τους εν τω ορει· και τους εναιους  
 υπο την αερμων εις την μασσηφα· [[αμορραιους sup ras A<sup>a7</sup>] χαναναιους A\* |  
 φερεζιαιους] prm τους Θ | υπο] prm τους AΘ | την 2º] γην Λ | μασσηφα]  
 μασσηφαθ A]] AΘΔGΣ (l. 𐤇𐤍𐤔𐤏 pro 𐤇𐤍𐤔𐤏𐤁) | 8 ¶ Θ | 9/10 αι πα[ρεμ]βολαι

give what follows the Hexaplar form (with the readings *αερμων* and *μασσηφαθ*). Hence UF=KR+Hexaplar modifications worked into that recension. Note how בְּרִי is added both to פְּרִי and יְבוּסִי, to the former in conformity with the K recension, to the latter in accordance with the Hebrew || 7 *ερημον* is, of course, an inner-Greek error for *ερμων* || 8 *γην* r comp. *την γην* Λ is to be restored everywhere in the place of *την*. What favored the change of Γ to Τ was the circumstance that Mizpah occurs elsewhere as a city || How מִצְפָּה was transliterated by Θ, hides itself in the *κοινή* variants which are at first sight baffling especially if we include the variants in vs. 8 (163a, l. 7), though ℔<sup>m</sup> points there מִצְפָּה:

B℄	h	℄	K	r	o	s	ℒ	UF
μασεμμαν	μασεμπαθ	μασεχεμ	μωσαν	βωωσαν	βωωσαν	μωσαν	μασσοαμ	μασφομ
μασσωχ	μασωχ		μασφαν	μασφαμ	μασφαν	μασηφα	μοσφα	μασφοαμ

In the lower line, s comes near the Hexaplar form (*μασσηφα(θ)*) which (see above) is found in UF in the first place by the side of the other form. The Hexaplar form may be paralleled elsewhere in the Greek Bible; in this book comp. 18:26 *μασσημα* (B), *μασσηφα* (GA) (roℒAΘ have, however, *μασφα*). It is not easy to explain the form (confusion with מִצְפָּה?). It is clear, however, that the *κοινή* forms shown in the table exhibit no trace of η. It is just as manifest that in the three columns on the left the silent ¯ is represented by ε, whereas in the remaining columns to the right no vowel corresponds to it at all. With a view to the reading of ℄, the reading of h (with one σ) in the lower line is certainly to be preferred to that of B (with double σ); moreover, ω stands for ο which latter was a graphic error for ε.



K 162a

[των] μετ αυτω̄  
 [ωσπ]ερ η αμμος  
 [της θ]αλασσης τω  
 15 [πλη]θει· και ιπποι  
 [και α]ρματα πολ-  
 [λα σφ]οδρα· <sup>5</sup> και  
 [συνε]βαλον παν-

XI

5

ℒ | 15 -θει Ks] -θη r (per compendium o) | 18 [συνε]βαλον Kro] συνηλθον sℒ |

σηφαθ u<sup>1</sup> (σ superser)lt ] μασιφαθ p : μασηφαθ u\*F]] 9 ¶ | 14 της θαλασ-  
 σης ] prm η επι το χειλος [[η ]>fi | επι ] παρα p]] | 17 ¶ | 18 [συνε]βαλον ]  
 συνηλθον | 20 παρεγε·] εγε- iz

αυτων] αυτοι omn | 12 αυτω̄ B rel]]+λαος πολυς Λ et sub ※ GΣ | 14 [της  
 θ]αλασσης BhⓈ] prm η επι το χειλος [[επι] παρα A]] AΘΔGΣ | 15-17 και—

On the other hand, in the upper line B with -αν is correct, and Ⓢ with -εμ corrupt. χ is apparently a mistake for φ to which the consonants of Bh in the upper line also seem to lead. μ stands for β, and so does ν; the latter interchange clearly points to the spirantic pronunciation of β, and this shows that the original was φ. Hence we obtain *μασεφαν* as the reading underlying BhⓈ. As for that of the K recension, its correct form appears to be preserved in *μασφαν* Ko (and with ν corrupted to μ in r; ν, however, should be deleted, comp. ℒ; it was introduced from the parallel passage where it belongs of right: accus. ending) in the lower line; *μασφοαμ* uF is a cross between *μασφαμ* and *μασφομ* uF upper line; the α is, of course, correct; *μασσαομ* ℒ < *μασσαμ* < *μασφαμ* (ο < φ). The form underlying the readings of Kr in the upper line was clearly *μοοσαν* < *μοφσαν* < *μοσφαν* comp. *μοσφα* ℒ lower line < *μεφσα*(ν) < *μεσφα*(ν) (ο < ε) || 10-12 In the place of מְהִיָּהּ ℒ<sup>m</sup>, ℒ<sup>s</sup> read מְלִיָּהּ, hence αυτοι και οι βασιλεις αυτων, which Origen allowed to stand. Not so the K recension (all except ℒ) which inserted αι παρεμβολαι αυτων = מְהִיָּהּ, but in the process lost αυτοι = הֵם || 13 עִם רֵב, which is an apposition to מְהִיָּהּ, naturally was wanting in ℒ<sup>s</sup>; it found a place in the Hexapla (a mechanical procedure which may be paralleled in other cases), but not in the K recension || 14 Origen likewise inserted אֵשֶׁר עַל שֶׁפֶת which Ⓢ did not read or else omitted by way of condensation. No signs were used by him, hence the presence of the plus in AΘ. It was also introduced in uF || 18 συνεβαλον Kro and Origen. From an unknown source, since α' σ', according to Maes, wrote (not ωμολογησαν—the Greek is his from the Syriac—but) συνεφωνησαν (comp. Ⓢ Gen. 14:3; α' has there συνεβαλον, whereas σ' writes συνηλθον). All the other

K 162a	[τες οι] βασιλεις ου-	XI
20	[τοι κ]αι παρεγε- [νουντ]ο επι το αυ- [το κα]ι παρενεβα- [λουν ε]πι του υδα- [τος μ]αρων πολε-	
25	[μησαι] προς ιηλ'.	
162b	<sup>6</sup> Και ειπεν κ̄ς προς ῑν· μη φοβηθης απο. προσωπου αυ- των· οτι αυρῑο 5 την ωραν ταυτη̄ παραδιδωμι αυ-	6

22/23 παρενεβα[λον] Kro<sup>ℒ</sup> | + επι το αυτο s | 24 μαρων Kro | μερρων <sup>ℒ</sup>: μερρωμ s  
162b 1 ¶ Krs | ειπεν Krs | ειπε ο | 2 φοβηθης K | φοβηθεις ro: φοθης s | 6 πα-

162b 5 τη ωρα ταυτη iz | 6 παραδιδωμι prm εγω | ιηλ prm (των pt)

σφοδρα] > <sup>ℳ</sup> | 17 ¶ <sup>Ⓢ</sup> | 18 [συνε] βαλον ΔG<sup>ℒ</sup> | συνηλθον B rell | 19/20 ου[τοι]  
hA<sup>Ⓢ</sup>ΔG<sup>ℒ</sup> | αυτοι B : αυτων <sup>ℳ</sup> | 19/21 ουτοι και παρεγενοντο] > <sup>ℳ</sup> | 21/23 επι  
το αυ[το] κα[ι] παρενεβα λον Bh<sup>ℳ</sup> | ΔG<sup>ℒ</sup> : προς αυτον και παρενεβαλον  
επι το αυτο A : επι το αυτο <sup>Ⓢ</sup> | 24 [μ]αρων μαρρων B<sup>ℳ</sup> : μαρρωμ h<sup>1</sup> : μερρων  
AΔ<sup>ℒ</sup> (ⲙⲁⲣⲱⲛ) : μερρω <sup>Ⓢ</sup> : μερρωμ h\*G | 25 προς] τον omn (sed ⲡⲣⲱⲥ <sup>ℒ</sup>)

162b 1 ¶ BhA<sup>Ⓢ</sup> | 4 αυρῑο[v] B rell prm την G | 5 την ωραν ταυτη[v]  
[[την] > G]] A<sup>Ⓢ</sup>ΔG<sup>ℒ</sup> | Bh | 6 παραδιδωμι prm εγω omn | 6-8 αυτους τετρ.

texts (B, UF, s<sup>ℒ</sup>, also A<sup>Ⓢ</sup>) have συνηλθον. Hebrew יִרְדּוּ || 19/20 αυτοι B (comp. αυτων <sup>ℳ</sup>) undoubtedly an error for ουτοι || B and its consorts place יִרְדּוּ after יִבְחֹן; so also the K recension. Origen changed the order to accord with <sup>ℳ</sup>. The uncertainty of position led some scribes to write επι το αυτο twice, both before and after και παρενεβαλον; so s and apparently the archetype of A<sup>Ⓢ</sup>, only that A changed the first into προς αυτον, while <sup>Ⓢ</sup> omitted και παρενεβαλον επι το αυτο through homoioteleuton || 24 The transliteration of מַרְרֹן (comp. also 162b, l. 17) oscillates between μαρρωμ (μαρρων, μαρων) and μερρωμ (μερρων, μερρω). The former was written by <sup>Ⓢ</sup> and retained by Kro, the latter apparently belongs to Origen. Either pre-supposes מַרְרֹן; for the α of <sup>Ⓢ</sup> comp., e.g., μαχαναρεθ Deut. 3:17 B || 25 προς ιηλ expresses the Hebrew more faithfully than τον ιηλ which <sup>Ⓢ</sup> wrote and which Origen apparently suffered to remain

162b 4/5 αυριον την transposed in G, an error || 6 εγω was left out by

K 162b

τους τετροπω-

μενους εναντιῶ

ἱηλ'· τους ιππους

10 αυτων νευροκο-

πησεις· και τα αρ-

ματα αυτων κατα-

καυσεις πυρι· <sup>ι</sup>και

ηλθεν ο λαος· και

15 πας ο λαος ο πολεμι-

στης· επ αυτους ε-

πι το υδωρ' μαρω̄

εξαπεινα· και ε-





πεσον επ αυτους




XI

7

ραδιδωμ K] prm εγω R<sup>L</sup> | 2/3 τετροπωμενους Ks] τετροπομενους ro | 9 ἱηλ Kro<sup>L</sup> | prm υιων s | 11 -πησεις Krs] -πησις o | 14 ο λαος K] ις̄ R<sup>L</sup> | 17 μαρω[ν] Kro] μερρων <sup>L</sup> : μερρωμ s | 18 εξαπεινα R | 18/19 επεσον Ks] επεσεν ο : επεπεσεν

υιων | 14 ¶ | ο λαος] ις̄ | 18/19 επεσον] επεπεσεν u : επεπεσον rell

hAΘAG<sup>S</sup>] ~ B | αυτους] παντας αυτους Δ et sub ※ G<sup>S</sup> | 7/8 τετροπωμενους B rell] τετρωμενους Δ :  <sup>S</sup> ( <sup>S<sup>m</sup></sup>) | 8 εναντιω[ν] B rell] εναντι h | 9 ἱηλ] prm του B cf. <sup>CCS</sup> : prm υιων AΘA et sub ※ G : prm παντος h | 11, 13 -πησεις, -καυσεις] pl. <sup>C</sup> | 13 πυρι] prm εν BhΘ | ¶ BhAΘG | 14 ο λαος] ις̄ omn | 16 επ αυτους Bh<sup>CC</sup>AΘ] prm μετ αυτου AG et sub ※ <sup>S</sup> | 17 μαρω[ν] | μαρρων B<sup>CC</sup>A : μαρρωθ Θ :  <sup>S</sup> : μαρρωμ Gh<sup>1</sup> : μερρωμ Δh\* | 18/19 επεσον] επεσαν A : επεπεσαν B (pl. <sup>CC</sup>)AG(pl. <sup>S</sup>)Θ<sup>1</sup> : επεπεσεν hΘ\* | 19 επ αυτους Bh ( <sup>S</sup>) | αυτους AΘAG | 20 εν τη ορινη] sub ~

the scribe of K || παντας was omitted by <sup>G</sup>; Origen alone supplied it || 7/8 τετροπωμενους all but Δ is evidently an old error ("quod emendatum ita esse credo a sciolo nescio quo" Drusius) for τετρωμενους (the reading is found in 16; 82; F; Ald.; Compl.;  <sup>S</sup><sup>t</sup> apparently is meant for τετροπωμενους, while  <sup>S<sup>m</sup></sup> expresses τετρωμενους) || 9 υιων which G has sub ast is wanting in <sup>H<sup>m</sup></sup>. Did <sup>H<sup>m</sup></sup> read בְּנֵי בְנֵי ? Nor does παντος h correspond to an element in <sup>H<sup>m</sup></sup> || 14 ο λαος K is a clear error (the identical error 5, 9 <sup>C<sup>T</sup></sup>); perhaps ις̄ was miswritten ἱηλ which is frequently paraphrased by ο λαος || 16 μετ αυτου =  was added by Origen alone || 18/19 The manner in which the codices divide within one group on the question of number, shows that we are dealing with individual vagaries of scribes. The vulgar form with a is apparently the original; the K recension substitutes the classical

K 162b	¶ <sup>C</sup>	20	εν ¶ τη ορινη· <sup>8</sup> και παρεδωκεν αυτους κς υποχειριους τω ιηλ· και επατα- ξαν αυτους· και	8 XI
163a		25	κοπτοντες αυτους κατεδιωκον εως σιδωνος της με- γαλης· και εως μασερημωθ' απο	

r : *inuasit* ℒ | 19 αυτους KR] + *timor* ℒ | 20 ορινη KR] ορινη ο : ορεινη s | ¶ rs  
| 23/24 και επαταξαν αυτους KR] > ℒ | 24 -ξαν Ks] -ξεν ro | 25 —

163a 1 αυτους κατεδιωκον KRoℒ] ~ s | 2 σιδωνος Krs] σιδωδονος ο | 4  
μασερημωθ Ks] μασεριμωθ ro: μαζερωθ ℒ | 4/5 απο θαλασσης KR] > ℒ |

163a 4 μασερεμωθ | 7 μασφαν ] μασφοαμ | 12 διασεσωσμενον uf |

G<sup>S</sup> : εκ της ορεινης ¶ | 23 τω] > omn | 23/24 και επαταξαν αυτους] > omn |  
κοπτοντες B rel] κατεκοπτον και h

163a 1 κατεδιωκον] + αυτους AAG<sup>S</sup> | 4/5 μασερημωθ απο θαλασσης]

form with ο. The compound is manifestly right: επεπ- became through haplography επ-. ℒ with its *timor* stands alone || 20 εν τη ορινη, sub obelo Origen, = בְּהַר (after בְּהַר) || 23/24 και επαταξαν αυτους, peculiar to the K recension, represents a pendant to και κοπτοντες αυτους from some other version || 25 —

163a 1 h coördinates || κοπτοντες αυτους κατεδιωκον This is good Greek style; the pronoun placed between the two verbs goes with both. Origen, however, added a second αυτους || 4 מַסְרֵי־פָּתַח מַיִם was reproduced by Origen (and hence in A<sup>Θ</sup>) as μασερεωθ μα(ε)μ; in 13, 6 G alone reads μασερεωθμαιμ, while AA have μασερεωθμα(ε)μ and Θ μασσερεωθμαιμ (σ dittographed). The κοινή readings of both passages present themselves as follows:

B <sup>Ch</sup>	ℒ	KRUF	
μασερων	μασερωθ	μασερημωθ απο θαλασσης ε UF	
B	h	ro	UF
μασερεθμεμφωμαιμ	μασεραιθμεμφωμαιθ	μαρεσεφεωθιν	μασεφωθεμα
			μασεφωθαιμ u μασεφωμαιθ iz

In the latter passage, the reading of ¶ is corrupt: mū'āla (<sup>c</sup>ma'ala; Dillmann emends ma'as) σερεθ μαιμ. It is clear that in B μεμ is a pendant to

K 163a

5 θαλασσης· και ε-

XI

ως των πεδιων

μασφαν κατα α-

νατολας· και εκο-

ψαν αυτους· εως

10 του μη καταλει-

φθηναι εξ αυτων

σεσωσμενον· και

διαπεφευγοτα·

9

<sup>9</sup>και εποιησεν αυ-

15 τοις ις· καθοτι ειπε̄

6 πεδιων K] παιδιων s: πεδινων ro: *campus* ℒ | 7 μασφαν Ko] μασφαμ r: μοςφα ℒ: μασηφα s | κατα Kos] κατ r | 10 καταλει- Ks] καταλι- r: καταλη- o | 11 εξ- αυτων KR] > ℒ | 12 σεσωσμενον Ks] διασεσωσμενον r: *salvus* ℒ: σεσωσμενους o | και KR] > ℒ | 13 διαπεφευγοτα Ksℒ] διαπεφευγοτας r: διαπεφευγωτας o |

13 πεφευγοτα z | 14 ¶ l | εποιε iz | 14/15 αυτους l | 15 καθοτι ufi] καθως z |

(των Λ) μασρεφωθ(?)μα(ε)ιμ (-μαιν Λ) AΘAGS: μασερων BhE | 6 πεδιων B rel] (لأفداد S) | πεδινων AG | 7 μασφαν] μασσηφαθ G: μασσηφα AΘ: μασ[σ]ηφα Λ: ماسفا S: μασσωχ B: μασωχ h: *masōh* E | 9 -ψαν B rel] -ψεν A | 11 εξ (habent E<sup>s</sup>?) ] > B rel | 12 σεσωσμενον] διασεσωσμενον (-αν h) om | 12/13 και διαπεφευγοτα h] > B rel | 14 ¶ hAΘ | 14/15 αυτοις B rel] αυτους h | 15 ις B rel] prm o Λ | καθοτι AΘAGS (لأنه) | ον τροπον

μαιμ and that φω belongs after μασερε (in h the final μ has been replaced by θ; αι, of course, stands for ε); hence B read μασερεφωθμαιμ, the ε after σ (unless a faulty repetition of σ) expressing the  $\frac{\sigma}{\epsilon}$ . The lower readings of roℒUF, corrupt as they are, seem to go back to two variants: μασερεφωθμαιμ (or -μημ) roℒ and μασρεφωθμαιμ UF. In the present passage, απο θαλασσης = מִן הַיָּם was inserted by the K recension (all except ℒ) from σ' (according to Euseb. and S<sup>m</sup>); while UF still express the constr. state, KR reproduce the absol. state. The μ may be a corruption of β=φ (see above on 162a, l. 8); if genuine, then ℒ<sup>s</sup> read מִשְׁרָמֹת, comp. שְׂרָמֹת Jer. 31 (38): 39 *ketib* and transliterations in G. ℒ with its μασερωθ (z for s) comes nearer the original than the μασερων of BhE; it is apparently curtailed from μασερημ- (or φ)ωθ. מִיִּם has accordingly dropped out of the B texts || 6 Apparently πεδιων was written by G (see above on 161b, l. 22) || 7 See above on 162a, l. 8 || 12/13 και διαπεφευγοτα of the K recension a reminiscence from the ground passage 8:22 || 15 ον τροπον was apparently written by G || ειπεν

K 163a

αὐτῷ κ̄ς· τοὺς ἱπ-  
 πους αὐτῶν ἐνευ-  
 ροκοπήσεν· καὶ τὰ  
 ἄρματα αὐτῶν ἐνε-  
 20 πρῆσεν πυρὶ: <sup>10</sup> καὶ  
 ἐπεστράφη ἰς· καὶ  
 πᾶς ἰῆλ μετ' αὐτοῦ  
 ἐν τῷ καιρῷ ἐκει-  
 νῷ· καὶ κατέλα-  
 163b βετο τ[ὴν ἀσὼρ·]  
 καὶ τὸν β[ασίλῆα]  
 αὐτῆς· ἡ[ν δὲ ἀσὼρ]  
 τὸ πρὸτ[έρον ἀρ-]  
 5 χουσα πα[σῶν τῶν]

XI

10

14 ¶ r | 16 αὐτῷ Kas $\mathfrak{L}$ ] > r | 17/18 ἐνευροκοπήσεν Krs] ἐνευρωκοπήσῃ ο: ἐνευροκοπήσαν  $\mathfrak{L}$  | 19/20 ἐνεπρῆσεν K] ἐνεπυρῖσε(ν) r: ἐνεπρῆσαν (s. ἐνεπυρῖσαν) ἐν  $\mathfrak{L}$  | 20 ¶ Ks | 21 ἐπεστράφη K] ἀπεστράφη R | 24—

163b 1 κατέλαβετο] *obsedit*  $\mathfrak{L}$  | -βετο Kro] -βε s | ἀσὼρ R] *assor*  $\mathfrak{L}$  (sed *asor* 3, 18; 164a, 15) | 3 αὐτῆς KR] + ἀπεκτείνειν ἐν ρομφαίᾳ  $\mathfrak{L}$  | 4 πρὸτ-

εἰπῇ ] ἐνετειλατο | 16 τοὺς] prm καὶ l | 19/20 ἐνεπρῆσεν Uf] κατεκαύσε iz | πυρὶ] prm ἐν UF | 20 ¶ ul | 21 ἀπεστράφη UF

163b 3 ἡ[ν δὲ ἀσὼρ] ] ἡ δὲ ἀσὼρ ἦν UF | 8 -ναν lF] νε(ν) upt | 8-9 παν[τα

B rel | εἰπε[ν] ] ἐνετειλατο omn | 20 πυρὶ] prm ἐν omn | ¶ BAΘG | 21 ἐπεστράφη] ἀπεστράφη Bh : ἐπεστρεψεν AΘG : ἀπεστρεψεν Δ | 21/22 καί— αὐτοῦ h] > B rel

163b 1 τ[ὴν] Δ et sub ※ G $\mathfrak{S}$ ] > B rel | 2/3 > h | 3 αὐτῆς] + ἀπεκτείνειν ἐν ρομφαίᾳ Δ et sub ※ G $\mathfrak{S}$  | ἡ[ν δὲ ἀσὼρ] BΘAG] οὐτὶ ἀσὼρ ἦν AΘ $\mathfrak{S}$  |

KR $\mathfrak{L}$  comes closer to the Hebrew than ἐνετειλατο which Origen retained || 19/20 For שָׂרָה we find ἐμπυρῖσαι, ἐμπυρῖζειν, and κατακαίνειν. The plural in  $\mathfrak{L}$  is faulty || 21 The active intransitive in Origen; the others have the passive. The forms with α are apparently original || 21/22 The plus in the K texts and h introduced from parallel passages || 24 —

163b 1 *obsedit*  $\mathfrak{L}$  points to a variant || τῇ which expresses אֶת both in Origen (but not in AΘ) and in the K recension || 3 הָכָה בַּחֶרֶב which was missing in  $\mathfrak{H}^s$  or else left untranslated by Θ by way of condensation was supplied by Origen sub ast (hence omitted in AΘ) whence probably it found

K 163b

βασιλεω[ν του-]

XI

των· <sup>11</sup>και [απεκτει-]

11

ναν παντ[α τα εν-]

πνεοντα [εν αυ-]

10 τη εν φο[νω μα-]

χαιρας· κ[αι ανε-]

θεματισα[ν αυτη]

και εξωλο[θρευσα]

αυτους πα[ντας]

15 και ου κατ[ελει-]

φθη ενπ[νεον ε]

αυτη· κα[ι την]

Krs] πρωτ- ο | 6 βασιλειων Krs] βασιλειῶν ο | 8 [εν-] ] εμ- R | 10 εν Kōs] εμ r | 11 -χαιρας Krs] -χερ[ας] ο | [ανε-] Krs] ανα- ο | 11/12 και ανεθεματισαν αυτην KR] > ℒ | 12 -θεματισαν K] -θεματισεν R | 13/14 Kℒ] > R | 15/17 και — αυτη Krsℒ] > ο | 15 κατ[ελει-] Ks] κατελι- r | 16 ενπ- K] εμπ- rs | 16/17 [ε] αυτη

τα εν]πνεοντα ] παν εμπνεον UF | 10/11 εν φο[νω μα]χαιρας] εν στοματι ξιφους UF | 13/14 ] > UF | 15/17 και — αυτη uf ] > iz | 16/17 ενπ[νεον

6 βασιλειων B rell] βασιλειων ℄ | 8 -ναν B rell] -νε(ν) AΔ | 8/9 παντ[α τα εν]πνεοντα] παν εμπνεον B rell | 9 [εν] ] prm ※ ο : G cf. ℄ | 9/10 [εν αυ]τη B rell] > Δ | 10/11 φο[νω μα]χαιρας] στοματι ξιφους AΘAGS : ξιφει Bh℄ | 11/12 και — αυτη[ν] ] > omn | 13 εξωλο[θρευσα] ] sg. AΔ | 14 πα[ντας] ] sub - GS

its way to ℒ || *οτι ασωρ ην* S (and so AΘ) faithfully reproduces the Hebrew; AG (and so UF) go with B in reading *η δε ασωρ ην*, of which *ην δε ασωρ* KRℒ represents a graphic variety || 8 In the matter of number again individual divergences || 8/9 The plural and the article only in KRℒ || 9 ο G sub ast expresses *אשר* || 10/11 *לפי דרכו* appears as *εν ξιφει* in the B texts, *εν στοματι ξιφους* in Origen (also AΘ and UF), but *εν φωνο μαχαιρας* in KRℒ which expression (with or without *εν*) is confined to ℄ in five passages of the Pentateuch (Exod. 17:13; Num. 21:24; Deut. 13:15 (16); 20:13; 28:22) || 11/14 *και ανεθεματισαν αυτην* RUF, *και εξωλοθρευσαν αυτους παντας* all the others (B texts, Origen and texts dependent on him, ℒ); K alone has both, that is a doublet. See above on 161a, ll. 15/16 || *αυτην* the city, *αυτους* the persons; the object which is not expressed in the Hebrew made explicit || *παντας* was obelized by Origen || 15–17 Condensation in oiz || *εν αυτη* which

K 163b	ασωρ' ενε[πρησε̄]	XI
	εν πυρι· <sup>12</sup> κ[αι πα-]	12
20	σας τας πολ[εις τᾱ]	
	βασιλεων [τουτω̄]	
	και αυτους [τους]	
	βασιλεις αυ[των·]	
	ελαβεν ις· [και ᾱ]	
164a	[νειλεν αυ]τους εν	
	[στομ]ατι ξιφους	
	[και ε]ξωλοθρεν-	
	[σεν α]ντους ον	
5	[τροπ]ον συνετα-	

Krs]>ℒ | 17 ¶ r | 18 ενε[πρησε̄] K] ενεπυρισεν rs: ενεπυρισαν οℒ | 19 εν KR] >ℒ | 21 [τουτω̄] R]>ℒ | 22/23 και — αυ[των] Kroℒ]>s | 23 αυτους Kro]>ℒ | 24 αυ[των] Krℒ]>o

164a 1 -νειλεν rs] -νηλεν ο | 3/4 εξωλοθρεν[σεν] Kr] εξολοθρευσεν ro:

ε̄ ] αυτη ] ~ uf | 18 ενε[πρησε̄] ] ενεπρησαν UF | 19 ¶ u | 22 αυτους] παντας UF | 24 ελαβεν ] συνελαβεν UF

| 18 ενε[πρησε̄] ℄ΛΣ] pl. B rell | 19 ¶ A | 21 βασιλεων B\*h℄ΛΣ] βασιλειων B<sup>1</sup> A⊙G | τουτω[ν] Δ et sub ※ GΣ]>B rell | 22 αυτους] παντας Δ et sub ※ GΣ : >B rell

164a 2 [στομ]ατι ξιφους B rell] ξιφει ℄ | 4 -[σεν] h℄A⊙AG] -σαν B rell |

is wanting in ℑ<sup>m</sup> all except ℒ || 18 Note again individual divergence in the choice of number || 21 The same may be observed with reference to βασιλεων and βασιλειων (comp. the same variation above, l. 6); certainly the reading of the first hand of B (=h℄), not to mention two representatives of the Hexapla (ΔΣ), agrees with המלכים ℑ<sup>m</sup> (though המלכה would have done away with the awkwardness of the present text) || האלה was apparently missing in ℑ<sup>s</sup>; both the K texts (except ℒ) and Origen (sub ast; hence the omission in A⊙) made the omission good || 22/23 The omission in s in all likelihood due to homoioteleuton || 23 αυτους Kro may be an attempt to ease the awkwardness spoken of above; Origen wrote παντας (=כל) sub ast (whence it was admitted to uf; properly wanting in A⊙) || 24 ο is bent upon condensation || συνελαβεν UF comp. συναπεκτεινεν iz 161a, ll. 18/19

164a 3/4 The plural in the B texts and ℒ || 7 Contrast 14 || 9-12 The passage is exceedingly instructive. In the first place we learn that it is





K 164a	[εν π]υρι· ἰῆλ· ἀλλα	XI
15	[ασωρ] μουνην ενε-	
	[πρησ]εν ἰς· <sup>14</sup> και	14
	[παν]τα τα σκυ-	
	[λα αυτ]ης προενο-	
	[μεν]σαν εαυτοις	
20	[οι υιο]ι ἰῆλ· αυτους	
	[δε π]αντας εξω-	

><sub>R</sub> ℒ | 15 μουνην K<sub>ro</sub>ℒ] + αυτην s | 16 -[πρησ]εν K] -πρισεν R | 20 [οι] K<sub>rs</sub>] >

αυτην Uf | 17 [παν]τα] > iz | 18/19 επρονομευσαν z | 19 εαυτοις] αυτοις f |

αυτων] > omn | 14 [εν π]υρι] > omn | ἀλλα] πλην omn | 15 [ασωρ] } prim την Δ  
et sub ※ G<sup>S</sup> | μουνην] + αυτην C<sup>A</sup>Θ<sup>A</sup> et sub ※ G<sup>S</sup> (Δ transponit αυτην et  
ενεπρησεν) | 16 ἰς A<sup>Θ</sup>ΔG<sup>S</sup>] ἰῆλ B rel | 18 αυτης B rel] + και τα κτηνη h<sup>A</sup> et  
sub ※ G<sup>S</sup> | 19/20 προενομευσαν h<sup>1</sup> | επρονομευσαν B<sup>h</sup>\* rel | 19 εαυτοις]  
αυτοις Δ : > h | 20 ἰῆλ] + κατα το ρημα k<sup>υ</sup> ο ενετειλατο τω i<sup>υ</sup> [[τω i<sup>υ</sup>] ἰς Δ] Δ

present I am in a position to adduce from an earlier passage in this book. 3:13 at the end r alone adds: α' σ' σωρος εις· θ' ασκωμα εν. I have also come across additions peculiar to r which though introduced sine nomine must be estimated in the same manner. Comp. 3:16 αοικητου (after αραβα). On a different footing, however, stands ετοιμως *ibid.*, 17 which is extant in uf likewise. εκ in α's rendering is evidently an error for επι (comp. ℒ<sup>m</sup>). On the other hand, σ' is fuller in r than in ℒ<sup>m</sup>. θ' (comp. ℒ<sup>m</sup>) is not quoted. There still remains a parallel anonymous rendering (εστωσας επι των θινων αυτων) which all the K texts (except ℒ) present as the second element of the doublet which is peculiar to the recension. Origen, on the other hand, proceeded in his usual mechanical manner by introducing from the parallel version just referred to the last word sub ast; the result (τας κεχωματισμενας αυτων) is awkward enough. What is the Greek for *disruptas* ℒ? || 14 εν πυρι· K a singular reading. There is nothing in ℒ<sup>m</sup> to correspond to it || 15 την Origen sub ast (hence not in A<sup>Θ</sup>) expresses אֵל [αυτην] (s, uf, Origen sub ast, but also A<sup>Θ</sup>) expresses the suffix in לְבָדָה || 16 ἰς both recensions (also A<sup>Θ</sup>) = ℒ<sup>m</sup>; ἰῆλ B texts || 17 In iz condensation || 17/18 All the texts express שֶׁל הָעֲרִיִּים הָאֵלֶּה in the place of הַבְּהֵמָה || 18 הַבְּהֵמָה was supplied by Origen sub ast (hence its omission in A<sup>Θ</sup>) || 19/20 On προενομευσαν and επρονομευσαν see Helbing, 79 || 20 The addition in Origen comes from 8:27 || αυτους in all the texts is, according to Maes, an old error for αἰνῶς = ανθρωπους || 20 ff. The omission in iz is one of their extreme cases



K 164b

10 *εποιησεν· ου πα-  
ρεβη ουθεν ρημα  
απο παντων ὧν  
συνεταξεν αυτω  
μουσης· <sup>16</sup> και ελα-  
15 Βεν ις πασαν την  
γην της ορεινης·  
και πασαν την γῆ  
ναγεβ<sup>3</sup>· και πασα  
την γην εν τω νο-  
20 τω· και πασαν τη*

XI

16

~ℒ | 10 ου KR] prm et ℒ | 11 ουθεν Ks] ουδε εν ro | 13 συνεταξεν Krs]  
συνεταξε ο | αυτω KR] illis ℒ | 14 μουσης Ks ℒ] μωσης ro | ¶ Kr | 16 της  
ορεινης Kro] της ορεινης s: την ορεινην ℒ | 18 ναγεβ Kro] ναγεθ s: εν αγεβ ℒ |  
18/20 και—νοτω Kro]>s ℒ | 19 νο- Kr] νο- ο | 20 πασαν Ks ℒ]>ro | 21 γοζομ

~uf | 11 -ρεβη] + ις iz | 14 ¶ ul | 18 ναγεβ] prm την ufz | πασαν] > z |  
19 εν] prm την UF | 20 πασαν] > z | 20/21 την γην] > z | 21 γοζομ] γοσομ

ιησοι BA | 9/10 ις ουτως εποιησεν]~omn | 11 ρημα]>omn | 13  
συνεταξεν B rell] ενετειλατο h | 13/14 αυτω μουσης BhⓈΔ] ις τω μωση (μωση  
G) AⓈGⓈ | 14¶ BhAⓈG | 15 πασαν ] prm την Δ et sub × GⓈ | την]>ΔⓈ |  
16 γην] + ταυτην Δ et sub × GⓈ | της ορ(ε)ινης h] την ορεινην B rell | 17  
πασαν] prm την ΔⓈ et sub × G | την]>ΔⓈ | γη[ν] hⓈAⓈAG]>BⓈ : +  
την A | 18 ναγεβ hAⓈ] αδεβ BⓈ : νεγεβ AG(Ⓢ) | 18/20 και — νοτω h]

משה אה ℔<sup>m</sup>; whereas Ⓢ (B texts, K texts) read משה צוהו || 15 On την see above on 161a, 4–6 || 16 ταυτην=הזאת added by Origen sub ast || Ⓢ probably wrote την ορεινην; see above (*ibid.*) || 17 as line 15 || γην properly omitted in B; it is simply a faulty repetition of την || 18 The corruptions of ναγεβ admit of easy explanation: in BⓈ, the initial ν dropped out by haplography (after την (γην)), just as in ℒ after εν (its text therefore read εν ναγεβ, comp. εν τω νοτω); the change of γ into δ (BⓈ) is due to an intermediate τ (comp. h 166a, 19/20); on the other hand, the interchange of θ and β (through the medium of φ)—comp. ναγεθ s—is an error of sound which may be paralleled elsewhere, comp. 165a, l. 3 χενερεβ Ⓢ<sup>th</sup> for χενερεθ. Observe νεγεβ AG a more modern pronunciation than ναγεβ (also AⓈ) || 18/20 The parallel rendering of הנהב כל ואח in the K texts (all but sℒ) and h is derived from א' σ' (see Ⓢ<sup>m</sup>); see above on 161a, 4–6 || 20 The omission of

K 164b

γην γοζομ' και πα-  
σαν την γην βεθ-  
σαμ'· και την πε-  
δινην· και την

XI

25

προς δυσμαις· και  
αμμων· <sup>3</sup>και αρα-  
βα· εως της θα-

165a

3 XII

K] γοζον r: γοζων o: γοσομ s: *gesum* 1 | 21/23 και—βεθσαμ KR] > 1 | 21/22  
πασαν Kro] > s | 22/23 βεθσαμ K] βετσαν r: βετζωαν o: γεθσαν s | 25 δυσμαις  
Ks] δυσμας ro

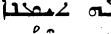

R 1

165a 1-14 αμμων—φασγα] > s | 1 αμμων K] αμμαν ro 1 | 4 κατα K] κατ

ufi : γοσομ z | 21/22 πασαν την γην ] > iz | βεθσαμ] βεθσαν viz :  
βαιθσαν f | 25 s. και [το ορος ιηλ] ] > z

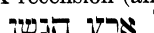

UF

165a 1/2 αρραβα i | 5 της] > iz | 5/6 θαλασσης] > l | 6 της] > iz |

> B rell (cf. 3<sup>m</sup>  | 20 πασαν] > h | 21 γοζομ] γοσομ  
B rell : γοσον G( S) | 21/23 και — βεθσαμ h] > B rell | βεθσαμ]  
βεθσαν h | 25 δυσμαις] δυσμας h

BhAAGS

165a 1/2 αρραβα ] prm η ΛG | 3 χενερεθ BhΛ] χεννερεθ AΘG : χενερεβ

πασαν appears to be nothing recensional (Ks 1 have it against ro, uf against iz, B rell against h) || 21 On the variants of γοσον see above on 161a, 22/23 || 21-23 The K recension (all texts except 1) as well as h introduces a parallel rendering of , that is to say, in reality a variant for γοσον. s has preserved the genuine reading γεθσαν which itself is probably derived from γεσαν (*gesum* 1 would then be a conflate of γεσαμ and γοσομ) comp.  S. As for the interchange of γ and β, comp. γεθηλ A 12, 6 (166b, 8) for βεθηλ. The scribes naturally enough adjusted the name to that of Beth-sh(e)an

165a 1-14 The omission in s is inclusive of the following words which precede (in the text of r): και το ημισυ της γαλααδ και τον χειμαρρον εως ιαβοκ οριον υων. In this chapter (compare the other instances 23—165b, 7 and 165b, 23—166a, 9; in the latter case the omission may be accidental, due to homoioteleuton, but it serves the same purpose) s begins to manifest its propensity to extreme condensation to which the geographical notices are sacrificed; it reaches its climax in chapters 13-21 which are not only abbreviated, but in part re-arranged in an order suitable to this process of condensation. As an adequate impression of the procedure of this codex

K 165a

λασσης χενερεθ'  
κατα ανατολας  
5 και εως της θα-  
λασσης της αρα-  
βα θαλασσης τῷ  
αλων· απο ανατο-

XII

ro | 6/7 αραβα Kro] ραβα ℒ | 7 τω[ν] K] > ro | 8 αλων Kr] ελων ο: nachor ℒ |

ℰ<sup>fh</sup> : prm και ℰ | 5/6 θαλασσης] > ℰ<sup>fh</sup> | 6 της] > omn | 7 θαλασσης] θαλασσα

cannot be obtained from the scattered variants in Parsons' apparatus, it is advisable to present here the aspect in toto. 13 <sup>1</sup>και ις̄ πρεσβυτερος προβεβηκως ημερων· και ειπεν κς̄ προς ιν̄· ιδου γεγρηκακας συ· και η γη υπολελειπται πολλη εις κληρονομια πολλη σφοδρα· αλλα διαδος αυτην ταις φυλαις του ιηλ εις κληρονομια· ον τροπον ενετειλαμην σοι· <sup>7</sup>και διεμερισεν ις̄ την γην ταυτην εν κληρονομια ταις εννεα φυλαις· και τω ημισει φυλης μανασση απο του ιορδανου· εως της θαλασσης της μεγαλης κατα δυσμας ηλιου εδωκεν αυτην· η θαλασσα η μεγαλη ορει· 14 <sup>3</sup>εδωκε γαρ μωυσης ταις δυο φυλαις και τω ημισει φυλης μανασση απο του περαν του ιορδανου· και 13 <sup>14</sup>τη φυλη λευι· ουκ εδωκε μωυσης κληρονομια· κς̄ ο θς̄ ιηλ αυτος κληρονομια αυτων· καθως ελαλησεν αυτοις· 14 <sup>4</sup>οτι ησαν οι υιοι ιωσηφ μανασση και εφραιμ δυο φυλαι· και ουκ εδοθη μερις εν τη γη τοις υιοις λευι· αλλ η πολεις κατοικειν· και τα αφωρισμενα αυταις· και τοις κτηνεσιν αυτων· <sup>5</sup>ον τροπον ενετειλατο κς̄ τω μωυση· ουτως εποιησεν <sup>1</sup>ις̄ ο του ναυη· και ελεαζαρ ο ιερευσ· και οι αρχοντες των π̄ριων των φυλων υιων ιηλ· <sup>2</sup>κατα κληρους εκληρονομησαν ταις εννεα φυλαις· και τω ημισει φυλης <sup>3</sup>απο του περαν του ιορδανου <sup>5</sup>και εμερισαντο την γην· <sup>6-15</sup> 18 <sup>1</sup>και εξεκκλησιασθη πασα συναγωγη υιων ιηλ εις σηλωμ· και επηξεν εκει την σκηνην του μαρτυριου· και η γη εκρατηθη υπ αυτων· 15 και κατεκληρονομησαν υιοι ιουδα πασας τας πολεις αυτων· και τας κωμας αυτων· κατα τα ορια αυτων· κατα δημους αυτων εμερισαντο την γην· 16 ωσαντως και οι υιοι ιωσηφ εφραιμ και μανασση· κατα δημους αυτων· κατεμερισαντο πασας τας πολεις αυτων· και τας κωμας αυτων· κατα τα ορια αυτων· 17 <sup>3</sup>και τω σαλπαδ υιω οφερ· ουκ ησαν αυτω υιοι· αλλ η θυγατερες· <sup>4</sup>και εστησαν ενωπιον ελεαζαρ του ιερεως· και εναντιον ιϋ υιου ναυη· και εναντιον των αρχοντων λεγουσαι· ο θς̄ ενετειλατο δια χειρος μωυση· δουναι ημιν κληρονομια εν μεσω των αδελφων ημων· και εδοθη αυταις κληρος δια προσταγματος κϋ· εν τοις αδελφοις αυτων· <sup>1</sup>η δε γη γαλααδ <sup>2</sup>εγενηθη τοις υιοις μανασση τοις καταλελειμμενοις· 18 <sup>2-4</sup> (as far as διελιν αυτην) 8-10a. 11 19 <sup>1</sup> 10a. 17a. 24. 32. 40 και εκληροδοτησεν αυτοις ις̄ κατα δημους αυτων· κατα

K 165a

λων· οδον την  
 10 κατα εκμωθα·  
 απο θαιμαν· και  
 απο νοτου υπο α-  
 σηδωθ' την κα-

XII

10 εκμωθα Kr] εκμωθ 𐤀 : εκμαθα ο | 11 απο Kro] υπο 𐤀 | θαιμαν K] θεμαν ro𐤀  
 | 11/12 και—νοτου Kro]> 𐤀 | 12 νοτου Kr] νωτου ο | 12/13 ασηδωθ Kr𐤀]

10 εκμωθα ] κεδμωθ | 11 θαιμαν ltfz] θεμαν upi | 14 φασγα ] σφαγα iz | 15 ωρ]

G: θαλασσαν B rell | 9 την B rell] ην h\* (την h<sup>2</sup>, τ superser) | 10 κατα εκμωθα]  
 κατα ασειμωθ B: κατ ασμωθ A: κατα ισμωθ h\*(κατα βιθσιμωθ h<sup>2</sup>)@ : κατα  
 βηθασμωθ Λ : κατα βηθσειμωθ G: κατα βηθασμωθ 𐤆 | 11 απο] υπο A@ : prm  
 και AG𐤆 | 11/12 και απο νοτου] και απο νοτων h (=σ' 𐤆<sup>m</sup>):>rell | 12 υπο] prm  
 την omn | 12/13 ασηδωθ A@] 𐤀𐤃𐤀𐤉𐤃 𐤆 : μεσιδωθ Λ : μησηδωθ G : μηδωθ B@:

τα ορια αυτων· πασας τας πολεις αυτων· και πασας τας κωμας αυτων· <sup>49</sup> και  
 επορευθησαν εμβατησαι την γην· κατα τα ορια αυτων· <sup>48a. 47</sup> (with δαν, λεσεμ,  
 λεσεμδαν).<sup>47a</sup> 20–21 <sup>1–8a. 41 (39), 42 (40), 42a–d. 43–45 (41–43)</sup>. By means of this singular  
 condensation, the scribe saved himself the work of reproducing the  
 troublesome geographical notices and lists of place names. Whether we  
 are dealing here with a recension, it is difficult to tell. So far as the prin-  
 ciple of condensation goes and especially the turning of the imperative 13:7  
 into an aorist, Gaster's Samaritan Joshua presents a certain analogy. I  
 believe, however, that the scribe of s had before him a Greek text which he  
 manipulated to suit his own bent of mind || 1 αμμαν ro𐤀 modernizes the  
 name; but K shows that the archetype read correctly αμμων || Origen in-  
 serted η to express the Hebrew article (𐤅) || 3 For an explanation of the β  
 in χενερεβ 𐤀<sup>th</sup> see above on 164b, 18. All texts express כנרת for כנרת .  
 The double ν is, of course, correct || 6 της characteristic of the K texts, but  
 omitted again in iz || 6/7 ραβα 𐤀 see on 161b, 18 || 7 θαλασσα or θαλασσαν  
 loose construction; it is corrected in the K texts || 8 ναχωρ 𐤀 admits of an  
 explanation: the initial ν is dittographed after των; χ is an error for λ  
 (a notable example of this interchange underlies the "seven rivers" of 𐤀<sup>th</sup>  
 16:3=, not επτα ποταμοι Dillmann, but επτα χειμ[αρροι]=επταλειμ for  
 απταλειμ B; 𐤀, of course, wrote ιαπλατει (comp. πταλιμ 𐤀 after ορια; hence  
 ιαπταλειμ preceded the reading απταλειμ)=יַפְלַטַי; the Palestinian texts  
 vary between ιεφαλθι (A@), read ιεφλαθι, hence nearly with the same vowels  
 as B, but in accordance with the later pronunciation 𐤆 is expressed by φ  
 which perhaps induced the substitution of θ for τ, and ιεφλητει=יַפְלַטַי 𐤆<sup>m</sup>);

K 165a

τα φασγα· <sup>4</sup>και  
 15 Οριον ωρ' βασιλε-  
 ως βασαν· ος κατε-  
 λειφθη εκ των  
 ραφαιεν· ο κατοι-

4 XII

ασιδωθ ο | 13/14 την κατα Kro] > ℒ | 14 ¶ r | 14/17 και—κατελειφθη Kro ] και  
 τον ωγ βασιλεα βασαν ος κατελειφθη s: και ωγ βασιλεως βασαν κατελειφθη ℒ |  
 15 ωρ K] ωγ Rℒ | 15/16 βασιλεως Kr] βασιλει ο | 17 -λειφθη Ks] -λειφθη r:  
 -ληφθη ο | 18 ραφαιεν Kℒ] ραφαν ro: γιγαντων s | 20 εδραιεν Ks] εδραι r:

ωγ | 18 ραφαιεν ] γιγαντων | 18/19 ο κατοικων] ος κατωκει | 20 εδραιμ υ]

μηδων h | 13/14 την κατα] > omn | 14 φασγα] prm και ㊥ | ¶ BhA⊙ | 14–165b,  
 17 και — μανασση] > h | 15 οριον ℒ<sup>m</sup>] ορια Λ et sub ※ G : > Bℒ rell | ωγ  
 omn | 15 βασιλεως ΛG (= οι γ' sec ℒ<sup>m</sup>) ] βασιλεως G : βασιλεως B rell | 16  
 βασαν] βασα B | ος ㊥ΛGℒ] > B rell | 16/17 κατελειφθη] υπελειφθη (υπολειφθη  
 G) omn | 18 ραφαιεν (= σ' sec ℒ<sup>m</sup> 𐤓𐤁𐤏𐤍) ] γιγαντων omn | 19 ασταρωθ B rell]

the final ρ stands for ν, exactly as 17:11 μαγεδδωρ A stands for μαγεδδων, and conversely 12, 23a εδωμ B is corrupted from εδδωρ (comp. ενδων h and εδωρ ㊥) || 10 הַיְשִׁמּוֹת בֵּית is faithfully reproduced in GΛℒ (βηθασειμωθ Λ, βηθασιμων = βηθασιμω = βηθασιμωθ ℒ, βηθσειμωθ G) comp. also βιθσιμωθ h<sup>2</sup> = βηθσιμωθ); in the B and K texts בֵּית is wanting, either originally, or through haplography after κατα (the element is universally extant in the parallel passage 13:20). As for the second part corresponding to הַיְשִׁמּוֹת, the readings of the B texts and of A⊙ are tolerably correct; not so those of the K texts which vary between εκμωθ (thus apparently the archetype read with ℒ) and κεδμωθ UF. κεδ- may represent a miswritten βεθ-; but εκ- remains a puzzle; contrast 13:20 || 11 υπο A⊙ is an error for απο. και of Origen = 𐤕 ㊥<sup>m</sup> || 11/12 Krouf and h introduce a doublet which, according to ℒ<sup>m</sup>, comes from σ' || 12 την which the K texts excise treats תַּחַת וְנֹר' as an implied relative clause || 12/13 The correct ασηδωθ in the K texts and in A⊙; μηδωθ B (μηδων h = μηδω = μηδωθ) comp. vs. 8 A which it is not easy to account for; a conflation of the two readings underlies μησηδωθ (μεισιδωθ) GΛ; on 𐤍𐤕𐤏𐤍 ℒ see above on 161a, 6; note that in 13:20 G reads ασδω || 13/14 την κατα the K texts (except ℒ) || 14 ff. The omission in h apparently due to homoioteleuton || 15 The word גְּבוּל which is represented both in the K recension (not ℒ) and in Origen (not ℒ<sup>t</sup>) was wanting in ㊥<sup>ε</sup>; ㊥ accordingly took עֵיג as subject and מִיתַר הַרְפָּאִים as predicate, a sort of circumstantial clause; Origen, even though, according to some copies (ℒ<sup>t</sup>),



K 165a

κων εν ασταρωθ'  
20 και εν εδραιν  
⁵ αρχων απο ορους  
αερμων· και απο  
σελκα· και πασης  
της κατα βασαν

XII

5

*edrain* 𐤀 : αδραιν ο | 21 αρχων K<sub>ro</sub>] αρχον s | απο K<sub>R</sub>] επι 𐤀 | ορους K<sub>R</sub>] οριον  
𐤀 | 22 αερμων K<sub>s</sub>] δερμων ro : ερμων 𐤀 | 22/23 και απο σελκα K] και απο σελχα  
[σελχαι s] R : *et fasga* (cum s inser.) 𐤀 | 23-165b, 7 και- εσεβων]>s | 23  
πασεις ο | 24 κατα βασαν K<sub>R</sub>] καταβασεως ο : βασαν 𐤀

εδραιν lptf | 23 σελκα ] σελχα | 24 κατα] > UF

ασταρωθ G | 20 εδραιν B rel] εδραι G : αδραι Λ : ενεδραιν 𐤀 | 22 αερμων]  
𐤀 | 22/23 απο σελκα και]>G | σελκα] σελχα ΛS : άσελχα Α : σερχα Θ :  
σεκχαι B 𐤀 | 23/24 πασης της] πασαν (απασαν G) την omn | 23 ¶ A | 24 κατα]  
>omn

he left the current text intact, at least introduced a relative, which, of course, became a necessity in the K recension as well as in GΛ; the introduction of the relative should, wheresoever גבול had been ignored, have necessitated placing בלך in the accusative (comp. vs. 2); this was actually done by s, but a trace thereof remains also in G, the scribe at first starting to write the accusative and then correcting himself; the texts incorporating *οριον* or *ορια* naturally wrote the genitive; the latter, according to S<sup>m</sup>, was found in the three; hence it is from them also that the noun determined by it came || 16/17 *κατελειφθη* is peculiar to the K texts || 18 *ραφαιν* of K<sub>ro</sub> 𐤀 was written, according to S<sup>m</sup>, by σ'. Observe the misspelling common to ro which is not shared by the uncial (or 𐤀). Hence in such matters the agreement of ro is no guarantee of correctness || 19 *ασταρωθ* with τ is apparently the older method of transliteration; comp. the much older *ασταρτη* where the second 𐤀 is treated like the first; G modernizes || 20 𐤀 in all likelihood wrote *εδραι*; a supposed stroke of abbreviation over the final letter caused the pluralization at the hand of later scribes. ε is better attested than α. In the Greek underlying 𐤀 εν was dittographed || 21 All texts ignore 𐤀 𐤀<sup>m</sup> || The nominative was suffered to stand by s; by attraction to the relative clause || *απο* is probably an old error for *επι* (𐤀; 𐤀 omits the second *απο*); while the K recension consistently carries on the genitive construction, the other texts continue ll. 23/24 with the accusative || 22 Another instance where ro share an error; the archetype was certainly

K 165b

εως των [οριων]  
των γερ [γεσι και]  
του μαχ[αθι και]  
της ναχ[ι και του]  
5 ημισους [γαλααδ]  
οριου ση[ων βασι-]

XII

165b 2 των Ko]>r | γερ[γεσι] Kro] γαργασι 𐤀 | 3 μαχαθι Kr] μαχαθι ο:  
*machit* 𐤀 | 3/4 και της ναχ[ι] Kro]>𐤀 | 4 και Kro]>𐤀 | 4/5 [του ημισους

165b 1 των]>UF | 2 των]>z | γεργεσιν UF | 3 μαχαθι] μαλχαθι l | 4 ναχι]

165b 1 των]>omn | 2 των]>omn | γερ[γεσι]=γεργεσει B<sup>ⓔ</sup>] γεσουρι A<sup>ⓐ</sup>:  
γεσουρε Δ : γεσσουρε G : 𐤒𐤕𐤕𐤔 𐤓 | 3, 4 του sive της] την omn | 3 μαχ[αθι]=  
μαχαθ(ε)ι ΔG : 𐤍𐤕𐤕𐤕𐤔 𐤓 : μαχατι A<sup>ⓐ</sup> : μαχατ 𐤕 : μαχει B | 3/4 και της  
ναχι]>omn | 4/5 του ημισους] το ημισυ omn | 6 οριον 𐤕] οριων B *rell* : *prm*

an uncial || 22/23 The omission in G due apparently to homoioteleuton || 23 σελκα might be original with its κ, but it is confined to K; in Θ, λ became ρ through mishearing (similarity of sound); σεκχαι B<sup>ⓔ</sup> goes back to σεχχαι and that to σελχαι (another instance of the interchange of λ and χ); we may even go further and say that 𐤕 wrote σελχα (comp. 13:11 αχα B after εως=σελχα), the ι was joined to α by reason of the following και; *fasga* 𐤀 (with inserted s)=φαγα (with spirantic γ, hence)=φαχα=φαχχα=φαλχα=θαλχα=εαλχα=σαλχα (in 13:11, however, 𐤀 has εσχα r. σελχα) || 24 κατα peculiar to Kro

165b 2 𐤒𐤕𐤕𐤔 γεσουρει (or γεσσουρει, with σ dittographed, or with inner-Greek doubling, or with inorganic Semitic doubling, comp. 𐤒𐤕𐤕𐤔, 𐤒𐤕𐤕, 𐤒𐤕𐤕, *meccias*, etc.) was written by Origen (here GΔ have faultily ε at the end) and adopted by A<sup>ⓐ</sup> (13:2 𐤕<sup>2</sup> placed ρ over the word apparently as a reminder of the other reading) here and 13:2. 11. 13a (13b G reads correctly γεσσουρ=𐤒𐤕𐤕𐤔 𐤓<sup>m</sup>); the *κοινη* readings oscillate between γεργεσι (γαργασι)—so here all (γεργεσιν UF originated in the same way as εδραι out of εδραι, see above 165a, 20), and 13:2. 11 the r texts (including 𐤀 in vs. 2, but γεσγηρι in vs. 11)—and γεσ(σ)ειρει (with itacistic variations; also γασιρι), the former by confusion with 𐤒𐤕𐤕𐤔 (comp. Euseb.: *αυτη δε εστι γαργασει*), the latter=𐤒𐤕𐤕𐤔 || 3, 4 The genitive of the K texts expresses the sense of 𐤓<sup>m</sup> correctly (observe the 𐤕 with 𐤒𐤕𐤕𐤔), or in consistency with the construction above 165a, 23; at all events 𐤕 placed a stop after 𐤒𐤕𐤕𐤔 and took 𐤒𐤕𐤕𐤔 over to the following which together the translator made

K 165b

λεως εσε [βων:]  
 6 Τουτους [μωυσης]  
 ο παις κῦ [και οι]  
 10 υιοι ιῆλ' ε[παταξε]  
 αυτους· κ[αι εδω-]  
 κεν αυτ[ην μω-]  
 υσης εν [κληρω]  
 τω ρουβη[ν και]  
 15 τω γαδ' κ[αι τω]  
 ημισυ φ[υλης]  
 μανασση[: 'και]  
 Ουτοι οι β[ασιλεις]  
 των αμ[ορραιων]

XII

6

7

Kro] το ημισυ 𐤀 | 5 γαλααδ Kr𐤁] γαλααδ ο | 6 οριον Kro] οριων 𐤀 | ση[ων] Kr  
 𐤀] σιων ο | 7 εσε[βων] K𐤁] εσσεβων ro | 8 ¶] > r | τουτους KR] > 𐤀 | μωσης  
 ro | 9 οι K] > ο | 10 ε[παταξε] Kr] επταξαν os | 11/12 εδωκε ο | 12/13 μωσης  
 ro | 14 τω Kro] τοις υιοις 𐤀 : > s | 16 ημισυ Ko] ημυσι r: ημεισει s | 17  
 μανασση Kro] μανασση s𐤀 | ¶ r | 19 αμωραιων s | 20 ανηλεν ο | 21 οι] > ο |

ναχθι υ : συναχθι f : συναχι z : αναχθι i | 8 ¶] > ul | 9 ο παις κῦ] > z | οι] > i |  
 10 επταξαν UF | 11 αυτους] > z | 12/13 μωυσης εν κληρω ] ~ z | 14 ρουβ(ε)μι

εως Δ et sub ※ G𐤓 | σιων G (𐤍𐤕𐤍𐤕 𐤓) | 7 -λεως B rell] ω sup ras A<sup>ab</sup>  
 (-λεως A<sup>\*fort</sup>) | 8 τουτους] > omn | μωσης G | 10 επταξαν omn | 12/13 μωσης  
 G : + ο παις κῦ Δ et sub ※ G𐤓 | 13 κληρω AⓈ] κληρονομια B rell | 14 τω]  
 > omn | ρουβηλ 𐤌𐤓 | 15 τω 1<sup>o</sup>] > omn | 16 ημισυ G] ημυσει B rell | 17 ¶

dependent on מַשֵׁל under the force of the ב in the first half of the verse ||  
 מַכַּחֲתִי מַחֲאֲב(ε)י or מַחֲאֲתִי, the latter in the B texts and 𐤀 in ch. 13, and  
 in AⓈ here (but *machit* 𐤀 is apparently corrupt, possibly a conflate; see  
 further on); here B (but not 𐤌) reads מַחֲעִי which I take to be a corruption  
 from מַחֲתִי = מַכַּחֲתִי. This B reading is introduced in the K texts (except  
 𐤀; unless *machit* is a conflate of *machati* and *machi*) as a parallel (doublet);  
 further below (22/23) where the clause is repeated (perhaps from the margin  
 of the archetype; then inserted in the wrong place as so often with marginal  
 notes) the spelling is ναχοι in Kr, μαχω in 𐤀, ναθι in iz, but ναχθι UF exactly  
 as is read in υ here); of course, ν stands for μ || 6 Note how the manuscripts  
 divide in an arbitrary fashion on the question of number || εως Δ and sub ast  
 G𐤓 (so Lagarde's codex; there is no reason why the obelus should be

K 165b	20	οὗς ἀνει[λεν ἰς] καὶ οἱ υἱο[ι ἰῆλ ἔ] τω περα[ν τοῦ ι-] ορδανου [καὶ τῆς] ναχοι· κ[αὶ τοῦ] 166a [ἡμισο]υς γαλααδ [παρὰ θά]λασσαν [ἀπο βὰ]αλγαδ ἐν [τῷ πε]διῳ τοῦ 5 [λίβαν]ου· καὶ ἕως	XII
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
23-166a, 9 καὶ — εἰρα]>s | 23 τῆς Kro] ἐν 1 | 24 ναχοι Kr] ναχί o: macho 1 | 24 —

166a 1 τοῦ ἡμισους] το ἡμισυ 1 | 1 ἡμισους o | 2 παραθαλασσεος o | 3 ἀπο βααλγαδ Kro] balladon 1 | 5 καὶ K1] >ro | 7 [χέλ]εχ Kro] chelga 1 | 8/9 ση-

upz : ρουβιν ltfi | καὶ] >z | 12 ¶ 1 | 22 τοῦ] >z | 23 τῆς] >f | 24 ναχοι] ναθι iz : ναχθι rell

166a βααλγαδ u<sup>1</sup> ltffz] βαλγαδ u\* : γααλγαδ i | 4 τοῦ] >f | 6 τοῦ 1<sup>o</sup>] >UF |

BhAΘG | 19 τῶν ἀμορραίων B<sup>Ch</sup> rell] τῆς γῆς S | 20 ἰς sup ras A\*<sup>?</sup> (μωυσης A\*<sup>fort</sup>) | 23 —

166a 1 -καὶ — γαλααδ]>omn | 2 θαλασσαν] prn την A | 3 ἀπο]>omn | βααλγαδ ΘΔGΣ (  ) ] βαλγαδ A : βαλαγαδ E : βαλαγαδα B : γαλααδ h | ἐν B rell] ἕως h<sup>2</sup> | 4 τῷ AΘΔG]>B | 4/5 τοῦ λίβανου B<sup>Ch</sup>hAΘΔGΣ] λιβανῷ

adopted with Maes, the word not being found in the *κοινή* texts), hence 𐤁𐤁 must have read 𐤁𐤁, an error due to the aberration of the eye to 𐤁𐤁 above || 7 K shows that *εσεβων* with one σ is the correct spelling. ε = 𐤅 || 8 *τοντους* the K texts (all except 1) resumptive || 9 Note condensation in z || 10 The plural should be restored also in Kr || 13 The second יְהוּדָה עַבְד only in Origen || κληρω all the K texts and AΘ is certainly to be rejected in favor of κληρονομία B rell; κληρος = 𐤍𐤒𐤓, and κληρονομία = 𐤍𐤒𐤓𐤕 || 14/15 רִאֲבֹנִי, נְדִי, E did not express the gentilic || 16 ἡμισυ is not mis-written for ἡμισει; the difference is grammatical, see Helbing, 51 || 19 𐤁𐤁𐤓 only in S; all the other texts express 𐤁𐤁𐤓

166a 3 ἀπο was wanting in E; apparently 𐤁 was missing in 𐤁<sup>2</sup>; for the translator's exegesis comp. note on 161b, 24/25 || Restore βααλγαδ everywhere; γαλααδ h (comp. γααλγαδ i) for βαλααδ, see above on 164b, 21/23; βαλλαδων 1 is gen. plur. of βαλλαδα, comp. βαλαγαδα B = βααλγαδ || 5 καὶ

K 166a

XII

[ του ορ ] ους του  
 [ χελ ] εχ'· αναβαι-  
 [ νοντ ] ων εις ση-  
 [ ειρα· ] και εδωκε  
 10 [ αυτη ] ν ις ταις φυ-  
 [ λαις ι ] ηλ' κληρο-  
 [ νομε ] ιν κατα  
 [ κληρ ] ον αυτων  
 [ <sup>8</sup> εν τω ] ορι· και εν  
 15 [ τω πε ] διω· και  
 [ εν αρ ] αβα· και ε

8

[ειρα] K] σσειρα r: σσηρα ο: seir 𐤀 | 9 𐤅 r | εδωκε ο | 10 [αυτη]ν KΓ𐤀] αυτοις  
 ο | τοις ο | 11 -λης ο | 11/12 κληρο[νομει]ν KΓο 𐤀] κληρονομιαν s | 13 [κληρ]ον  
 KΓ 𐤀] κληρων s: κληρονομιαν ο | 14 ορι K] ορει R | 15/21 και—πεδιω] > s | 16 [εν]

7 [χελ]εχ fz ]χελλεχ lpt: χελλεμ u: χαλεχ i | 8/9 σσειρα UF | 11/12 κληρονομιαν

B\*vid | 6 του 1<sup>o</sup>] > AΘ | του 2<sup>o</sup> AΘΔΓ] > Bh | [χελ]εχ ] χελχα B : χελκα h :  
 χαλεκ (s. χαλεχ) 𐤇<sup>th</sup> : αλοκ AΘΔΓ : 𐤀𐤋𐤍 𐤀 | 8/9 εις σσηραι] εις σσειρα AΘΓ:  
 εις σσηρ B𐤇 : σσηρ h : ασσειρα Δ : 𐤀𐤋𐤍𐤀𐤋 𐤀 | 10 αυτην h𐤇AΘΔ] αυτον BG𐤀 |  
 11/12 κληρο[νομει]ν Bh] κληρονομιαν rell | κατα [κληρ] ον αυτων B rell]

which ro alone omit was certainly present in the archetype of Kro𐤀 || 7 𐤒𐤕𐤕𐤕 Origen wrote ααλακ or ααλακ (without the Hebrew article) (hence AΘ), read in ΔΓAΘ ααλακ for αλοκ, comp. 11:17 ααλακ A ααλακ GΔΘ; 𐤇, on the other hand, wrote (α)χελκ or (α)χελεκ = 𐤇𐤕𐤕(𐤕), comp. α' μεριζοντος: 11:17 αχελ (αχαλ) B𐤇hruf with final κ dropped in front of και, here χελκα h𐤀 (𐤀 with γ in the place of κ) and (with κ assimilated to χ) χελχα B, α in either case dittographed (the next word begins in α), χελεχ rofz (χελλεχ lpt with faulty doubling, still more corrupt χελλεμ u), χαλεχ i comp. χαλεκ 𐤇<sup>th</sup> || 8 ασ- Δ = ες for εις; the word is missing in h || 8/9 While B𐤇h𐤀 comp. 𐤀 correctly ignore the locative element already rendered εις, the other texts include 𐤕𐤕 pleonastically in the transliteration; η, of course, should be restored everywhere || 10 αυτην refers back to 𐤕𐤕𐤕; αυτον clearly an error in spite of the variant reading there, since the plural is used for the latter in Greek || 11/12 Kro𐤀 go with Bh || 1B κληρονομια ο deviates from its archetype and is certainly wrong, even though κληρον is an inadequate rendering of 𐤕𐤕𐤕𐤕 (α' σ' διαίρεσις) || 16 There is room in K for εν, though

K 166a

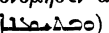
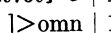
[ασηδ]ωθ'· και ε  
 [τη ερη]μω· και  
 [νοτω]· και [εν]  
 20 [ναγε]β'· και εν τω  
 [πεδι]ω τον χετ-  
 [ταιον] και τον α-  
 [μορρα]ιον και τῷ  
 [χανα]ναιον· και  
 25 [τον φ]εραιζον·  
 166b και τον [ευαιον]  
 και τον ιεβουσai-

XII

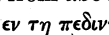
K?L]>ro | 17 [ασηδ]ωθ K] ασηδωθ r: αδωθ ο: esebon L | και]>ο | 18/19 και  
 [νοτω] Kro]>L | 19 νωτω ο | 20 [ναγε]β K] nazēb L : αγεβ ο: αγεν r |  
 20/21 και—πεδιω Kro]>L | 21—166b, 4 των χετταιων· και των αμορραιων· και  
 των χανανῶων· και των φερεζων· και των ευαιων· των ιεβουσaiων· και των γεργε-  
 σαιων ο | 25 φερεζaiων r | 24—

166b 1 και—ευαιον]>s | 3/4 και τον γεργεσαιον]>L | ¶ r | 5 και KR]>L |

UF | 18/19 και νοτω ] (γη z) τη προς νοτον uf | 20 [ναγε]β lpt] αγεβ ufi:  
 ναγεθ z | 21 πεδιω ] + και εν αραβα και εν ασηδωθ i | 21—166b, 4 τον χανανaiον  
 και τον χετταιον· και τον αμορραιον και τον κανανaiον· και τον φερεζaiον και τον  
 ευaiον· και τον γεργεσαιον και τον ιεβουσaiον [[τον χανανaiον]>i | και 1<sup>ο</sup>—5<sup>ο</sup>]  
 fz | και τον γεργεσαιον και τον ιεβουσaiον]>iz | και 6<sup>ο</sup>, 7<sup>ο</sup>]>f]]

κατεκληρονομησεν αυτους E | 17 ασηδωθ B rel]] μηδωθ A | 18/19 και νοτω (cf.  
 S<sup>n</sup> α' σ'  )>omn | 19/20 εν ναγεβ G :  S (Λ=19 om και —  
 χετταιον, sed cf. 108, νεγεβ 108. Compl.): εναγεβ AΘ : ναγεβ BΘ | και εν  
 ναγεβ] καφιατεβ h | 20/21 και εν τω πεδιω S sub ※:]>B rel

166b 1, 2 ευaiον, ιεβουσaiον]~E | 3/4 και τον γεργεσαιον]>omn | 4 τον]

ro omit it || 17 ασηδωθ See above on 165a, 12/13 || εσεβων L an error ||  
 18/19 και νοτω from α' σ' (according to S<sup>m</sup>) anticipates και εν ναγεβ, a  
 doublet peculiar to the K texts (all except L) || 20 For the corruptions of  
 ναγεβ see above on 164b, 18. καφιατεβ h the three words run together with  
 corruptions || 20/21 και εν τω πεδιω Krouf is found also in S sub ast; either  
 repeated from above, hence i goes on still further; or, which is more likely,  
 read και εν τη πεδινη  , see above on 161b, 22 || 21 —

166b 4 uf deviate from the order found in all the others (which is that  
 of H<sup>m</sup>) in that they place כְּנַעֲנִי at the head of the list; nevertheless it is

K 166b

ον και τον γερ-  
 γεσαιον <sup>9</sup>τον βα-  
 5 Σιλεα ιεριχω και  
 τον βασιλεα της  
 γαι· ή εστιν πλη-  
 σιον βαιθηλ' <sup>10</sup>και

XII

9

10

7 γαι KR] *geth* 𐤀 | εστι s | 8 βαιθηλ Krs] βεθηλ ο 𐤀 | και KR]> 𐤀 | 9 των s |

166b 4 τον z] prm και υfi | 8 βεθηλ i | 10 τον βασιλεα]>f | 14 λαχης u |

prm και Bh 𐤂 | post nomina oppidorum Λ et sub ※ G § add ενα | 8 βαιθηλ]

repeated once more (in the form of *καναναος*) in the place which belongs to it || 3/4 *και τον γεργεσαιον* peculiar to the K recension (all except 𐤀; iz, however, excise also *και τον ιεβουσαιον*; note the inverted order in υf); comp. Maes: "Monet hic Syrus in nonnullis libris post *τον ιεβουσαιον* adscriptum fuisse *και τον γεργασσαιον*, sed hoc in Hebraeo non habetur" || 4 *και Bh* 𐤂υfi an inferior reading, induced by the sequel || 5 ff. Origen alone added sub ast *ενα* after each city name || The codices escape the tedious repetition of *και τον βασιλεα* with each new name in a variety of ways; some begin condensing the text at an earlier, some at a later stage. It is safe to say that these contractions do not go back to 𐤂. As for B, its archetype evidently had *και* in each instance (see below); moreover, *βασιλεα* was written compendiously β̄α (see below) || 10/11 *βασιλεα χεβρων* dropped out in G through carelessness; the total was not affected, because G erroneously treated *χερμελ* vs. 22 as the name of a city || 12 𐤀 alone reproduces יְרֵמֹת 𐤀<sup>m</sup>; all the others presuppose יְרֵמֹת or יְרֵמֹת or (if *ου* stands for ω) יְרֵמֹת || 15 עֲגֹלָי, introduced by Origen into his text as *εγλων* (hence A 𐤂 and also υf) in the place of the *κοινη* reading (as preserved in Bh 𐤂 𐤀) *αιλαμ*; the latter apparently meant to Origen a hopelessly corrupt form which he could in no wise admit. Critically handled, *αιλαμ* is equivalent to *αιγλαμ* (the spirantized γ omitted; comp. 17:3 *ela* 𐤀 and γ in *εγλα* sup ras B?) = *αιγλαν* = *εγλαν*. 𐤀 which kept the *κοινη* form added *βασιλεα gongola*; whatever the γ (*g*) may stand for, *ογγολα* is manifestly a corruption from *εγγελα* (comp. *εγγελα* Compl. = עֲגֹלָה Jerem. 31 (78): 34; corrupted in the codices as *αγγελια*(ν, s) = *εγγελα* = *εγγελαν*. s likewise adds: *και εγλωμ*; but in the place of the *κοινη* form, it reads with Kro *οδολ(λ)αμ*. Here reveals itself a substantial difference between Origen and the recension embodied in KR. A concordance of all the passages in which the name עֲגֹלָי occurs in Joshua shows that, though the three gave a form corresponding to the

K 166b	τον βασιλεα ιλημ'	XII
10	και τον βασιλεα χεβρων· <sup>11</sup> και το βασιλεα ιεριμουθ'· και τον βασιλεα λαχεις· <sup>12</sup> και τον	11
15	βασιλεα οδολαμ'	12

10 και KR]>ℒ | τον βασιλεα Kroℒ]>s | 11 και KR]>ℒ | τον]>ro | 11/12 τον βασιλεα]>s | 12 ιεριμουθ Ks] ιεριμουθ ro: ιερμουθ ℒ | 13 και KR]>ℒ | τον]>ro | τον βασιλεα]>s | 14 και]>ℒ | τον]>ro | 14/15 τον βασιλεα]>s | 15 οδο-

15 οδολαμ] αιγλωμ UF: + και τον ιεριμουθ iz | 16 τον βασιλεα]>fi | 17 γαζερ]

γεθ'ηλ A | και]>omn | 9 τον]>omn | 10 και τον]>omn | 10/11 βασιλεα χεβρων]>G | 11 και τον]>omn | ιεριμουθ] ιεριμον A : ιαρημουθ ④ cf. *iarimuth* Euseb <sup>Hier</sup> || 13, 14 και τον]>omn | 15 οδολαμ] αιλαμ Bh④ : εγλωμ AG:

Hebrew (comp. for 10:5 α' σ' θ' 85<sup>m</sup> et sine nomine 58<sup>m</sup>; for vs. 23 α' σ', for vss. 34 and 37 σ' 58<sup>m</sup>; read, of course, everywhere εγλων), Origen conservatively retained the ④ reading οδολλαμ; that is to say, if G5 may be taken to represent the Hexapla (or Tetrapla, comp. the note in § at the end of the book). A④ naturally followed Origen (in 10:37 there is an omission in ④; comp. a similar omission in f). A doubt, however, may be raised as to what Origen really introduced in his text on the ground of the marginal note in 85 on 10:34 according to which both ο' and α' read αιγλωμ. This reading is extant in 15 (αιγλων). 64. Ald. (αιγλων); and so also in vss. 5. 23; while in vs. 3 αιγλωμ is found in the text of 58. It may therefore be argued that in one form of his recension (possibly the Tetrapla) Origen was emboldened to introduce the correction. Observe that in vs. 33 where 85 vindicates for ο' the reading οραμ we find ωραμ (the better spelling) in 64. Ald. (comp. αραμ 58 and the still more corrupt reading ٤٤٥٥ of 58). The entire subject, however, cannot be prosecuted here at length. So much is certain that, when Origen was forced to supply an omission, he unhesitatingly took over from his source the Hebrew form of the place-name; so in 10:36 ✕ απο εγλωμ: G5, sine notis A (with the form εγλων in 19. Compl.). Whereas 58 presents the doublet απο αιγλωμ οδολλαμ, it is interesting to observe that in h<sup>④</sup> Euseb the addition reads απο οδολλαμ. Hence the other recension, while adopting the same plan as did Origen with reference to supplying supposititious lacunae in the current text, nevertheless held itself to the tenor of ④, a critical procedure which must excite admiration. A④, while accepting Origen's corrections, do not follow him in admitting asterisked additions.



K 166b

και τον βασιλεα

XII

γαζερ'· <sup>13</sup> και τον

13

βασιλεα δαβειρ'

και τον βασιλεα

λαμ Ks] οδολλαμ ro : + και εγλωμ s : gongola 11 | βασιλεα] prm regem aelam  
 11 | 16 και] > 11 | τον] > ro | τον βασιλεα] > s | 17 και] > 11 | τον] > ro | 17/18 τον  
 βασιλεα] > s | 18 δαβειρ Krs] δαβηρ o | 19 και] > 11 | τον βασιλεα] > s | 20 γεσσειρ

αζηρ ufi: αζιρ z | 18-22 ordo oppidorum KlptF] γεσειρ, ερμα, араδ, даβир  
 u: omn inserunt βαιθηλ post арад | 18 δαβειρ] даβир ulf: διαβир ptiz |

εγλων ①Λ§ | 16, 17, 19 και τον] > omn | 20 γεσσειρ] ασει B : ται h : gīṣī ② :

The K recension is thus true to its canon in reading in the present passage οδολλαμ. On the basis of the κοινή reading and its casual correction in Origen the two names are identified in 58<sup>m</sup> on 10:37: η οδολλαμ λεγεται και αιγλαμ. There remains the passage 15:39 where again the κοινή reading seemed hopelessly corrupt to Origen who therefore introduced the Hebrew form; he was not followed by the other recension. The introduction of οδολλαμ in 12:12 on the part of the K texts necessitated its excision from vs. 15; naturally those texts which read in the former place αιλαμ or εγλων kept οδολλαμ in the latter. The total XXIX of ② (Bh②11) remained unaffected in ro by the addition of βαιθηλ in\* vs. 16 in accordance with 11<sup>m</sup>. In UF, the retention of οδολλαμ by the side of αιγλωμ together with the addition of βαιθηλ and the duplication of vs. 22b (to κοδμαν comp. κομμαν ro11 is prefixed the Hexaplar form ιεκοναμ) increases the number by three; hence λβ' U, for which F faultily have ιβ' (comp., however, 24:12 all texts except Λ§ which read two with 11<sup>m</sup> and h which has *twenty-nine!*). Origen naturally counted XXXI with 11<sup>m</sup>; though the representatives of his recension are not in agreement with one another in vss. 18b. 19a. 20a, if we consult A② we may be reasonably certain that Origen wrote λεσαρων, μαδων, ασωρ, σαμρων μαρων. A② both count XXIX, i.e. they reproduce the κοινή reading, though A introduces a supernumerary φασγα after σαμρων, and ② inserts βαιθηλ and λεπαρω (read λεσαρω) and treats μαρρω in 20a as a separate locality. 11\* apparently wrote XXIX; the number was reduced by the omission of βαιθηλ and the contraction of vs. 18 (where 11\* omitted the second בלך; לשרון was then correctly understood by the translator after the analogy of לברמל 22b, לנפת דור 23a, לגליל—thus 11\* read for לגליל 11<sup>m</sup>—23b: ② wrote εφεκ (or αφεκ) της σαρων; the corruptions in Bh②1rouf may be readily explained: B, aside from the change of ε to ο, omitted one σ by haplography; in its archetype σαρων was written σαρω,

K 166b	20	γεσσειρ'. <sup>14</sup> και βασι- λεα ερμα. και βα- σιλεα αραδ'. <sup>15a</sup> και βα- σιλεα λομνα. <sup>16</sup> και βα- σιλεα μακηδα.	14 XII  15a 16
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K] γεσειρ rs: γεσηρ o: γαζειρ ℒ | και]>ℒ | 20/21 βασιλεα]>s | 21 ερμα Ktℒ |  
ερμαν ro | και]>o ℒ | 21/22 βασιλεα]>s | 22 αραδ KR] ααραδ ℒ | και]>roℒ |  
22/23 βασιλεα]>s | 23 λομνα K] λοβνα ro: λεμνα ℒ : + βασιλεα οδολλα ℒ |  
και]>roℒ | 23/24 βασιλεα]>s | 24 μακηδα Krs] μακιδα o: mageda ℒ

20 γεσσειρ] γεσιρ viz: γαισηρ f | 22 αραδ] αραδι u | 23 λοβνα | inter λοβνα et  
μακηδα inserunt οδολλαμ (οδολαμ F)

γαδερ AΘΔΓS | και]>omn | 21 ερμα] ερμαθ Bh℄ | και]>omn | 22 αραδ] αιραθ  
βασιλεα αραθ B : αιραε β. αραθι h : αραθ ℄ : αδερ AΘΔΓS | και]>omn | 23  
λομνα] λεμνα ℄ : λεβνα BΘΔΓS : λεβμνα A : + β. οδολλαμ ΔΓS : + β.  
οδ. β. βαιθελ Θ | και]>omn | 24 μακηδα AΘΔΓS] ηλαδ B : αηλαδ h : ηδαχ ℄

the sign of abbreviation was then overlooked; on the other hand, the initial κ of the following και—the archetype apparently read και βασιλεα—was dittographed; h has *σαρωθ*, as frequently with *ō*; in *rouf* the τ of *της* became γ, and in *ro* the initial α was lost through haplography; in both the κ of *αφεκ* became γ pronounced ν before the following γ, hence the ν of *υf*; *αφεεκσαρρους* ℒ shows a dittographed ε, *της* is ignored, ρ doubled, ω rounded to ου, and θ (misread σ) as in h); on the other hand, the omission of 19a (בדור a mere variant of בראר 20a; see above on 161b, 10) was offset by the breaking up of 20a into two (℔<sup>s</sup> read בראר בלך שמירון בלך) || 17 υf stand with their *αζηρ* alone || 18–22 u stands alone with its order || 20 Correct *ται* h to *γαι* and that (comp. B and ℄) to *γασει*=*γασειρ* comp. *γαζειρ* ℒ and *γε(σ)σειρ* K texts. In all probability, ℄ wrote *γαδην*=בדר for בדר ℔<sup>m</sup> reproduced in Origen (and AΘ) || 21 *ερμαθ* of the B texts with archaic fem. ending ת— || 22 Bh clearly represent a doublet, which is proved not only by the omission of the first in ℄, but principally by the fact that the count of XXIX is not affected. *αιραθ* (corrupted in h to *αιραε*)=*εραδ* (ε for ת) and *αραθ* (corrupted in h to *αραθι*)=*αραδ* are clearly parallels; perhaps the former is genuine || *ααραδ* ℒ with α dittographed after *βασιλεα* || *αδερ* Origen quite unlikely, unless ℔<sup>m</sup> read בדר; it may have arisen through assimilation to *γαδερ* || 23 On *λεβνα* and variants see above on 161a, 2 || Through the insertion of *βαιθελ* in the wrong place, the order in vss. 15 f. is shifted in υf. Θ, not A, introduces *βαιθελ* in front of *μακηδα* || 24 ℄ wrote

K 167a

⁷Και τοις ημισει

7 XXII

φυλης μανασση

εδωκεν μωυσης

εν τη βασαν· και

5 τοις ημισεσιν ε-

δωκεν ις· μετα

των αδελφων

αυτων εν τω πε-

ραν του ιορδανου

10 παρα θαλασσαν· και

R<sup>L</sup>

167a 1 ¶ Γ | τοις ημισει KR] τω ημισει L | 2 φυλης KroL] +  
 υων S | μανασση Krs] μανασση oL | 3 εδωκεν Ks] εδωκε ro | μωυσης Ks  
 L] μωυσης r: ις o | 4 εν τη Kro L] την S | 4-6 και—ις KrsL]>o | 5 τοις  
 ημισεσιν Krs] τω ημισει L | 8-10 εν—θαλασσαν KrsL]>o | 11/12 απεστειλεν

ul(p)TF

167a 1-4 και—βασαν]&gt;F (sed φυλης μανασση f superscr) | 1 ημισει

B<sup>Θ</sup>hA<sup>Θ</sup>A<sup>S</sup>

167a 1 ¶ A<sup>Θ</sup> | τοις ημισει ΘΛ] τοις ημισει A : τω ημισει B : τω ημισιν  
 h | 3 μωυσης B rell] ις Λ | 4 τη sup ras 3 circ litt A<sup>S</sup>? | βασαν C<sup>A</sup>Θ<sup>S</sup>]   
 βασαν(ε)τιδι BhΛ | 5 τοις ημισεσιν ΘΛ] τοις ημισιν A : τω ημισει B : τω  
 ημισιν h | 8/9 εν τω περαν του ιορδανου BhC<sup>Θ</sup>] παρα τον ιορδανην Λ : > A<sup>S</sup> |

μακηδαθ: μα was lost after βα (as βασιλεια was written compendiously), κ was lost through haplography in another ancestor which omitted βασιλεια and read in its source κ (=και) κηδαθ; what remained became ηλαδ (spirantic δ in B) and, with α of βασιλεια dittographed, αηλαδ in h; on the other hand, ηδαθ was misread (χ for λ=δ=θ) as ηδαχ in C.

167a 1-4 Omission through homoiocareton or condensation in F (but note the trace in f superscr); a similar condensation in o (see the variants 3, 4-6, 8-10) which inconsistently retains εν τη βασαν || 1 The plural all except BhL<sup>u</sup>; ημισει A probably an error, comp. ημισιν A in l. 5 which is certainly an error; hu refrain from declining; similarly l. 5 || 3 ις Λ is an error as it is in o, though there the error is coupled with condensation || 4 Bh followed by Λ Grecize the name; the K recension and Origen (the latter followed by A<sup>Θ</sup>) have the Hebrew form || 8-10 The K texts as well as the B recension present the full Hebrew text; there is no reason to assume that Origen had anything different; S (followed by A, but not by Θ) omits the first part, Λ the second (hence παρα τον ιορδανην for εν τω περαν του ιορδανου) || 11/12 The form minus the εξ- is peculiar to Kro || 12, 13 o con-

K 167a

ηνικα απεστει-  
 λεν αυτους ις̄ εις  
 τους οικους αυ-  
 των· ηυλογη-  
 15 σεν αυτους <sup>8</sup>λε-  
 γων· εν χρημα-

XXII

8

K] απεστειλεν r: απεστειλε o: εξαπεστειλεν s: *dimisit* ℒ | 12 αυτους Krsℒ]>o  
 | 13 οικους Krsℒ]>o | 14 ηυλογη- K] ευλογη- R | 16/17 εν] *cum* ℒ | *χρεμασιν*

lpt] ημισυ u | 5 ημισειν ] ημισυ u | 10 ¶ | 11 εξαπεστειλεν ultF | 14 ηυλογη-]

10 παρα θαλασσαν B rel] κατα θαλασσαν h : >A | ¶ B<sup>vid</sup>hAΘ | 11/12  
 εξαπεστειλεν omn | 14/15 ηυλογησεν] και ευλογησεν omn | 15/16 λεγων AΘ]

denses || 14 The omission of *kai* in Kruℒ makes better Greek || The temporal augment with *εν-* only in K, see Helbing, 75 || 15 ff. In ℔<sup>s</sup> vs. 8 apparently read: ובנכסים רבים שבו אל אהליהם ומקנה רב מאד וכסף וזהב. On ונהשת which I have placed in parentheses see on ll. 22/23. The principal deviation from ℔<sup>m</sup> consists in the reading שבו (minus the vowel letter) which taken as a perfect (שב) entrained the pointing הלִקְוּ or הִלְקוּ and the change of the suffixes from the second to third person as well as the excision of יאמר אליהם לאמר. A less important difference was the dropping of the preposition in front of מִקְנֶה and the following nouns which caused the translator to place the caesura at אהליהם. Such is the text and exegesis underlying Bh. A crude approachment to ℔<sup>m</sup> constitutes the introduction at the head in Ⓢ of *και ειπε προς αυτους*, the rest remaining as it is in Bh. Not less mechanical was Origen's procedure who left the text of the *κοινη* essentially intact except that he inserted after the first *και* the words *ειπε προς αυτους λεγων* (Lagarde follows Maes in placing *προς αυτους* alone sub ast; his Syriac MS reads: <sup>ⲉⲓⲡⲉ ⲡⲣⲟⲥ ⲁⲩⲧⲟⲩⲥ ⲙⲉⲗⲟⲩⲛ</sup> ⲛⲁⲩⲣⲁ ⲛⲁⲩⲣⲁ; neither is correct; for if we follow the lead of AΘ which retain *λεγων* and omit *και* we should have to place *και ειπε προς αυτους* sub ast; if, on the other hand, B is our guide then *ειπε προς αυτους λεγων* should be put sub ast; the decision rests with the determination of the exact relation of AΘ to Origen into which question I am not in a position to go beneath the surface at the present writing); if he at all connected any sense with the text thus established (and certainly AΘ must have wrested some sort of meaning from the text as read by them), he took as the subject of the two verbs not the half-tribe of Manasseh, but Reuben and Gad (the <sup>presumable</sup> subject of *επορευθησαν* in vs. 6). Accordingly, in

K 167a

σιν πολλοις ανα-  
 λυεται εις τους  
 οικους υμων  
 20 και εν κτηνεσι  
 πολλοις σφοδρα·  
 και αργυριον και  
 χρυσιον· και σι-  
 δηρον και χαλκο·

XXII

Kr] χρημασι s: χρημασι ο\* | 17 πολλοις Krs] πολλις ο: πολλης ο<sup>1</sup> | 18 -λυεται  
 Κο] -λυετε rs | 17/18 αναλυετε KR] ιτε ℒ | 20 εν κτηνεσιν K] εν κτηνεσι R:  
 κτηνη ℒ | 21 πολλοις KR] πολλα ℒ | 22 και KR]>ℒ | 24 και χαλκον KR]>ℒ

ευλογη- : prm και ltr | 20 κτηνεσι ] κτημασι u | 22-

και Bh : prm και ειπε προς αυτους Ⓢ | 17/18 αναλυεται] απηλθσαν BAA :  
 απηλθον Θ : εισηλθον h: 'ataḡū Ⓢ : 𐤀𐤊𐤍𐤏𐤕 | 19 υμων Ⓢ | αυτων B rell | 20/21  
 εν κτηνεσι πολλοις Ⓢ | και κτηνη πολλα B rell | 21 σφοδρα]>h | 22/23 και  
 σιδηρον και χαλκο] ~ Ⓢ : και σιδηρον Bh : >AΘ : sub ※ Ⓢ

dismissing Manasseh, Joshua informs them that Reuben and Gad were gone already and that it therefore was now their part to go likewise. This bit of harmonistic exegesis is on a line with that of Rashi who naturally was bound by the received text to introduce a minor modification. The K texts which with AΘ retain λεγων go a step further in assimilating the text to ℒ<sup>m</sup>, though they diverge in details: KruF introduce the imperative and the second person of the pronoun in the first half of the verse (*αναλυετε* characteristic of this recension; it certainly did not come from σ' who wrote אכלו according to ℒ<sup>m</sup>), while they leave the remainder substantially the same as in B (except that the preposition is restored in front of 𐤍𐤕𐤕𐤍; ufi prefix και in front of διελοντο so as explicitly to dissociate the second half from the first; z left out και as it so often does); ℒ, on the other hand, goes on with the imperative and the second person of the pronoun in the second half of the verse as well, but introduces in addition the *κοινη* form at the end in the reading of ufi || 17/18 *ιτε* ℒ does not appear to reproduce *αναλυετε* but probably *απελθετε* || 19 𐤀𐤊𐤍𐤏𐤕 Ⓢ is probably an error for 𐤀𐤕𐤕𐤍 || 20 *κτημασι* u seems to have preserved the original Greek, though etymologically the Hebrew might be rendered *κτηνη* || Ⓢ 22/23 places *και χαλκον και σιδηρον* sub ast; this accords well enough with AΘ which omit the entire phrase; but Bh have at least *και σιδηρον* which reading is shared by ℒ; the other K texts go with Origen || 22 ff. z condenses

K 167b

και ιμα[τισμον]  
 πολυν δ[ιειλον-]  
 το· πασα[ν την]  
 προνομ[ην των]  
 5 εχθρων [αυτων]  
 μετα τω[ν αδελ-]  
 φων αυ[των:]  
 9 και επορ[ευθησα]  
 οι υιοι ρο[υβην]  
 10 και οι υιο[ι γαδ']  
 και το ημ[ισυ φυ-]  
 λης υιων [μανασ-]  
 ση· απο τ[ων υι-]  
 ων ιηλ' εν[σηλω]

XXII

9

167b 2 πολυν Ko] πολλυν rs: + σφοδρα s | 3/4 δ[ιειλον]το Kr] διηλοντο (per compendium) o: διειλαντο s: *dividetis* ℒ | 3/4 πασα[ν την] προνομ[ην] K] την προνομην πασαν Γ: την προνομην (προνομιν ο\*) πασαν ο: την προνομην s: *de praeda* ℒ | 5 [αυτων] KR] υμων ℒ | 7 αυ[των] KR] υμων ℒ: + και διειλοντο την προνομην μετα των αδελφων αυτων ℒ | 8 ¶ r | 9, 10 οι>o | 11 τω r | 12 υιων Krsℒ>o | 12/13 [μανασ]ση KR] μανναση ℒ | 14 εν K] εκ Rℒ | [σηλω] Kr]

167b 2 και — πολυν (σφοδρα) ]> z | 2 πολυν] + σφοδρα | 2/3 διειλοντο] prm και ufi | 3/4 πασαν την προνομην] ~ | 6/7>iz | 8 ¶ ul | 9 ρουβιν lt: ρουβ(ε)ιμ uf | 9-13 οι—μανασση] οντοι z | 14 εν i] εκ rell | 16 τη]

167b 2 πολυν] + σφοδρα ⒺAⒺΛℒ | 2/3 διειλοντο h] διειλαντο B rell | 3 πασαν] >omn | 5 αυτων ⒺAⒺΛ: sub ※ ℒ: > Bh | 8 ¶ hAⒺ | και] prm και απεστρεψαν ⒺΛ et sub ※ ℒ | 11 ημσει h | 12 υιων B]>hⒺAⒺΛℒ | 14 εν

167b 2 σφοδρα omitted by BhKroℒ was apparently missing in Ⓔ || 2/3 διειλαντο is the vulgar form; Kro as well as h have the classical aorist || 3 πασαν which is wanting in ℒ<sup>m</sup> only in Krouf || 5 αυτων was omitted by Ⓔ, the article as so often doing service for the pronoun || 6/7 iz condense || 7 Origen alone added και απεστρεψαν sub ast; from him it penetrated into Ⓔ || 9-13 z condenses || 9, 10 o omits the article as elsewhere often || 12 υιων B and the K texts except o which merely condenses, not in ℒ<sup>m</sup> || 14 εν Ⓔ probably read בשלח, a shortened relative clause || σηλωμ hsℒ=σηλων comp. μαγεδδων for μαγεδδω (comp. שילי and Lagarde, *Übersicht*, 187) ||

K 167b

15 εκ γης χα[νααν]  
 απελθειν [εις τη]  
 γαλααδ' ε[ις γην]  
 κατασχε[σεως]  
 αυτων· [ην κα-]  
 20 τεκληρο[νομη-]  
 σαν εν αυ[τη δι-]  
 α προστα[γματος]  
 κ̄υ εν χει[ρι μουση·]  
 168a [10 και ηλθ]ον εις γα-  
 [λιλα]θ' του ιορδα-  
 [νου η] εστιν εν  
 [γη χα]νααν και  
 5 [ωκοδο]μησαν οι υ-

XXII

10

σιλω ο: σιλωμ s: σηλωμ 𐤒 | 17 γαλααδ Kro] pr̄m του s𐤒 | 19/21 [κα]τε-  
 κληρο[νομη]σαν K] εκληρονομησαν rs: εκληρονομισαν ο | 23 χειρι KR] manus 𐤒  
 | μωση ro

168a 1/2 γα[λιλα]θ K] χαλιλαθ r: γαλιλαδ os: galilea 𐤒 | 4 ¶ r | 5-9  
 οι—μανασση]>s | 6, 7 ρουβην, γαδ Kro] 𐤒 | 6 οι]>o | 7 τω r | 8 φυλης K𐤒]

γην | 19-23 ην — μουση]>z | 19/20 εκληρονομησαν

168a 1 ¶ 1 | ηλθοσαν | 4-23 η—ιορδανου]>z | 6, 7 ρουβην, γαδ] 𐤒 |

Bh𐤌𐤒] εκ A𐤌 | σηλωμ h | 15 εκ γης 𐤌A𐤌] εν γη Bh𐤒𐤒 | 16 τη B] γην  
 h𐤌𐤒𐤒A𐤒: +γην 𐤌 | 17 γαλααδ] pr̄m του 𐤌 | 17/18 γην κατασχεσεως] την  
 κατασχεσιν 𐤌 | 19/20 εκληρονομησαν om̄n | 21 εν αυτη αυτην B rell :>A

168a 1 ¶ A𐤌 | ηλθον B rell] ηλθοσαν A𐤒 | 1/2 γαλιλαθ] γαλιλωθ A𐤌A  
 (𐤒 𐤒𐤒𐤒) : γαλγαλα B : γαλααδ h𐤌 | 4 ¶ h A | 6, 7 ρουβην, γαδ

15 𐤌 manifestly wrote εν γη; εκ γης is an inner-Greek variant (the stages are εγ γη, εκ γη, εκ γης) || 16 γην was written by 𐤌 and then replaced by την; or 𐤌 wrote την γην, γην then dropped out after την || 19-23 z condenses || 19/20 The compound only in K || 21 εν αυτη the K recension in accordance with 𐤒<sup>m</sup>; A omits the 'ā'id as superfluous in Greek

168a 1 The vulgar form in UF𐤒𐤒 || 1/2 𐤒𐤒𐤒𐤒 𐤒<sup>m</sup> is reproduced exactly in A𐤌A (but 𐤒𐤒𐤒𐤒 𐤒); the singular of the K texts stamps it visibly as the name of a locality; in Bh𐤌𐤒 the name is corrupted (assimilated to other names: Gilgal, Gilead, Galilee; the last not a bad guess).

K 168a

XXII

[ιοι ρου]βην και οι  
 [υιοι γ]αδ' και το  
 [ημισ]υ φυλης μα-  
 [νασσ]η· εκει βω-  
 10 [μον ε]πι του ιορ-  
 [δανο]υ· βωμον  
 [μεγα]ν τω ιδειν·  
 [11 και η]κουσαν οι υ- 11  
 [ιοι ιηλ'] λεγοντω-  
 15 [ν· ιδου]ωκοδομησα  
 [οι υιο]ι ρουβην και  
 [οι υιο]ι γαδ' και το  
 [ημισ]υ φυλης μα-  
 [νασσ]η βωμον ε-  
 20 [φ ορι]ων της χα-

+ υων το | 8/9 μανναση 𐤀 | 11 βωμον Ks𐤀] > ο | 12 τω ιδειν Kr] του ιδειν s :  
 in conspectu domini 𐤀 : > ο | 13 οι] > ο | 14/15 λεγοντων Ksr<sup>1</sup>] λεγωντων r\* |  
 14-168b, 1 λεγοντων—ιηλ] > ο | 16, 17 ρουβην, γαδ Krs] ~ 𐤀 | 17 τω r | 18  
 φυλης] + υων s | 18/19 μανναση 𐤀 | 19/20 ε[φ] Ks] επ r | 20 της K] γης rs

ρουβιν lti: ρουβ(ε)ιμ uf | 9-11 βωμον — ιορδανου] > | 12 τω] του | 13 ¶ 1 | 15  
 ωκοδομησαμεν u | 16, 17 ρουβην, γαδ] ~ | ρουβιν lti: ρουβ(ε)ιμ uf | 20 της]

AΘΛΣ] ~ Bh 𐤂 | 8 ημισει hA | 11 τω] του omn: prm επι B (> B<sup>ab</sup>) | 13 ¶ A |  
 14/15 λεγοντων] > 𐤂 | 15 ιδου]στι 𐤂 | 16, 17 ρουβην, γαδ AΘΛΣ] ~ Bh 𐤂 | 18  
 ημισει B\*hA | 19/20 εφ οριων της] επι των οριων γης B\* : εφ οριων γης B<sup>a(vid)b</sup>

None of the recensions followed σ' in treating the word as a common noun. Observe the slight corruptions in r (χ for spirantic γ) and os (δ for spirantic θ) || 4-23 The omission in z may be due to homoioteleuton; but probably at the same time it serves the purpose of condensation || 5-9 s condenses || 6, 7 The Hebrew order in Kro and in Origen's recension with its dependents; so also 16/17 and 169a, 5-7 || 9-11 The omission in ufi due to homoioteleuton || 12 Inner-Greek variants || o condenses || 𐤀 paraphrastic? || 14 ff. In o the omission which is due to homoioteleuton serves at the same time the purpose of condensation || 18 υων s an addition || 20 οριων of the three recensions (only h diverges) goes back to גְּבֻלִּים 𐤀 in the place of גְּבֻלִּים 𐤀 ||



K 168a

[νααν] επι του γα-  
[λιλα] θ' του ιορ-  
[δανου α] πο μερους

XXII

168b

των υιων ιηλ.

<sup>12</sup> Και συννηθροισθη-

12

σαν οι υιοι ιηλ' πα-  
τες εις σηλω. ωσ-

5 τε αναβηναι και

εκπολεμησαι

αυτους. <sup>13</sup> και απεσ-

13

τειλαν οι υιοι ιηλ'

προς τους υιους

10 ρουβην. και προς

τους υιους γαδ'.

ℒ | 21/22 γα[λιλα]θ Kr ℒ | γαλιλαδ s | 23 [α]πο μερους K] επι μερους rs: in parte ℒ

168b 2 ¶ r | συννηθροισθη- o | 3/4 οι υιοι ιηλ παντες Kr] παντες οι υιοι ιηλ  
ℒ : παντες o | 4 εις Kro] εν s | 4 σηλω Kr] σιλω o : σηλωμ sℒ | 4/5 ωστε  
Ks] ωσται o : ωτε r | 5 αναβηναι Kro] αναβαιναι s | 8 οι superser o | 10/11 ρου-

γης | 23 απο] επι

168b 2 ¶ ]&gt;ul | ; 4 εις] εν i | 7 ¶ l | 8-14 οι — γαλααδ] προς αυτους iz |

ⓈAΘΛⓈ : εν γη h | 21/22 του γαλιλαθ]>Λ | γαλιλαθ] 𐤆𐤁𐤀𐤃 Ⓢ : γαλιλωθ AΘ :  
γαλααδ BhⓈ | 23 απο μερους] εν τω περαν omn

168b 1 των]>omn | 2 ¶ BhAΘ | και] prn και ηκουσαν οι υιοι ιηλ ⓈA et sub  
※ Ⓢ | 3/4 οι υιοι ιηλ παντες] ~omn | 4 εις] εν h | σηλωμ h | 5 αναβηναι  
και] αναβηναι AⓈ : αναβαντας Λ : αναβαντες B rell | 6/7 εκπολεμησαι αυτους]

της K is an error for γης || 21/22 See above on ll. 1/2 || 21-23 𐤆𐤁𐤀𐤃 𐤆𐤁𐤀𐤃  
Ⓢ = εν τω γαλιλαθ επι comp. 15. 18. 64. 128 || 23 απο (or επι) μερους all the K  
texts; comp. μερος = 𐤇𐤁𐤃 Exod. 32:15

168b 1 Origen's recension alone (thence into Ⓢ) added sub ast και  
ηκουσαν οι υιοι ιηλ; either the first three words of vs. 12 were missing in ℔<sup>s</sup>,  
or were omitted by the translator, the clause being merely resumptive of  
the identical clause at the head of vs. 11; comp. the analogous case 10:41  
(161a, 18/19) || 3/4 o condenses || None of the recensions express 𐤇𐤁𐤃 ||  
5/6 Note the paratactic construction in the K recension; the infinitive was  
written also by Origen, but he subordinated the second infinitive thereto

K 168b

και προς το ημισυ

XXII

φυλης μανασση·

εις την γαλααδ' τῷ

15 φινεες· υιον ελε-

αζαρ' του ιερεως

<sup>14</sup> και δεκα ανδρας

14

των αρχοντων

των μετ αυτου·

20 αρχων εις απο οι-

κου πατριας απο

πασων των φυλῶ

ιηλ'· αρχοντες οικῶ

βην—uious]>ο | 9-13 τους—μανασση] αυτους s | 10/11 προς τους υιους]>ℒ  
 | 13 φυλης] + υιων r | μανιαση ℒ | 14 τῷ Kℒ | + τε R | 15 φινες ℒ | 17 δεκα]  
 ι τοℒ | 19 των ]>r | 19/20 μετ αυτου αρχων εις] αρχοντα ενα μετ αυτων ℒ | 21  
 πατριας] prm ei ℒ | 20/21 απο οικου πατριας]>s | 23 ιηλ] prm υιων ℒ | οικων]  
 >ο

ρουβιν lt: ρουβ(ε)ιμ uf | 13 φυλης ltf] + υιων u | 14 την] γην | τον] + τε | 16  
 -αζαρον i: + υιον ααρων | ιερεως u<sup>h</sup>] αρχιερεως u<sup>m</sup>ltf | 19 των]> | 23 ιηλ] prm  
 υιων t

~Λ | 7 ¶ AΘ | 12 ημσει hA | το] τους υιους B | 14 την] γην Bh⊕AΘ§ : την  
 γην Λ | τῷ h] + τε B rel | 16 -αζαρ] + υιον ααρων B. rel: + υιον ααρων h:  
 sub - § | ιερεως h⊕A§] αρχιερεως BAΘ | 17 ανδρας]>omn | 19 των Λ]>  
 B rel (post αρχοντων × in Θ) | 20 αρχων] prm και Ⓢ<sup>h</sup> Λ | 21 πατριας] + αυτων  
 Ⓢ | 22 των AΘΛ | 23 αρχοντες] prm ανδρες ⓈA§ | οικῶ] οικου h

(so at least § and A; contrast ΘΛ which follow the B texts) || 8-14 iz  
 condense || 9-13 s condenses || 10/11 ℒ condenses || 12, 13 “the sons,” “of  
 the sons,” Bru, not in ℒ<sup>m</sup> || 14 γην or την γην was apparently written by Ⓢ ||  
 τε is a Greek embellishment with which the translator may be credited ||  
 16 The κοινή addition which may go back to אֲדָרָךְ בֶּן אֶלְנָא and which Origen  
 placed sub obelo was excised by the K recension (and re-introduced in uf) ||  
 Ⓢ apparently wrote αρχιερεως (B, followed by AΘ, also u<sup>m</sup>ltf) which Origen  
 and the K recension corrected into ιερεως (so also h) || 17 ανδρας peculiar to  
 the K recension || 19 των should be deleted || 20 There does not seem to be  
 any good reason for the conjunction || 20/21 Omission through homoiote-  
 leuton in s || 23 υιων, as so frequently, an idle addition || ανδρες (ⓈA§) goes  
 back to Origen = אֲנָשִׁים ℒ<sup>m</sup>

K 169a

πατριων εισι  
χιλιαρχοι ιηλ' :

XXII

- <sup>15</sup> Και παρεγενον- 15  
το προς τους υ-  
5 ιους ρουβην· και  
προς τους υιους  
γαδ'· και προς το  
ημισυ φυλης υ-  
ιων μανασση·  
10 εις γην γαλααδ'  
και ελαλησαν  
προς αυτους λε-  
γοντες· <sup>16</sup> ταδε 16  
λεγει η συναγω-  
15 γη κῡ πασα· τις  
η πλημμελεια  
αυτη· ην επλημ-  
μελησεται ενᾱ-  
τι θυ ιηλ'· αποστρα-

169a 1 [πατριων] ] πατρικων  $\mathfrak{L}$  | εισι s | 3 ¶ r | 4-12 τους—προς] >o | 5/7 ρουβην, γαδ] ∪  $\mathfrak{L}$  | 4-10 προς — γαλααδ] >s | 8/9 υιων] > $\mathfrak{L}$  | 9 μανασση  $\mathfrak{L}$  | 10 γην] την  $\mathfrak{L}$  | 13 ¶ r | 14 λεγη ο | 14/15 η συναγωγη κῡ πασα Kro] πασα συναγωγη κῡ s $\mathfrak{L}$  | 16 πλημμελεια Ks] πλημμελια ro | 18 -μελησατε ro<sup>1</sup>

169a 3 ¶ u | 4-11 προς — ελαλησαν] >iz | 5/7 ρουβην, γαδ] ∪ | 6 >f | ρουβιν lt] ρουβ(ε)ιμ uf | 14/15 η συναγωγη κῡ πασα ] ∪ | 14 η] >z | 18 -μελησατε | 19 θυ] prm του | 22/23 υμιν εαυτοις

169a 1 πατριων] + αυτων  $\mathfrak{C}$  (cf. σ'  $\mathfrak{S}^m$ ) | 3 ¶ hA $\odot$  | 5, 7 ρουβην, γαδ A $\odot$ ] Λ $\mathfrak{S}$  ∪ Bh $\mathfrak{C}$  | 7/8 το ημισυ h $\odot$ Λ] τους ημισεις BA | 8/9 υιων] >omn | ημισει h\* ημισυ h<sup>2</sup> | 10 γην h $\odot$ Λ $\mathfrak{S}$ ] την B $\mathfrak{C}$ A | 13 ¶ hA $\odot$  | 14/15 η συναγωγη κῡ πασα | ∪ omn [[η>h]] : + οι υιοι ιηλ sub ※  $\mathfrak{S}$  | 18 -μελησατε omn | 18/19 εναντι

169a 1 αυτων  $\mathfrak{C}$  may be an innocent addition by the translator as so frequently elsewhere; but σ' (according to  $\mathfrak{S}^m$ ) had it, and it is found in  $\mathfrak{H}^m$  || 4-12, 4-11, 4-10 Various methods of condensation (o, s, iz) || 6 f condenses || 8/9 υιων K texts (except  $\mathfrak{L}$ ) not in  $\mathfrak{H}^m$  || 10 την B $\mathfrak{C}$ A an error for γην || 15 The addition οι υιοι ιηλ  $\mathfrak{S}$  sub ast is shared by none else and is probably an error (the phrase may have been introduced from vs. 12) || 18 -μελησεται

K 169a

20 φηναι σημερῶ  
απο κῦ οικοδο-  
μῃσαι αυτοις υ-  
μιν βωμον· και

169b

[γενεσθαι υμας]  
 αποστατ[ας απο]  
 κ̄υ· <sup>17</sup>μη μ[ικρον]  
 υμιν το [αμαρτη-]

5    μα φου[ωρ οτι]  
       ου κεκα[θαρισμε-]  
       θα απ αυ[του εως]  
       της ημε[ρας ταν-]  
       της· κα[ι εγενη-]

10  $\theta\eta$   $\pi\lambda\eta\gamma$  [ $\eta$   $\epsilon\nu$   $\tau\eta$ ]

XII

17

(-μελίσσεται ο\*)s | 19 θῦ] prn του R: prn κῦ ℤ | 21 οικοδο- K] οικοδο- ο:  
prn και ο | 21/22 οικοδομοῦντες ℤ | 22/23 αυτοῖς ὑμῖν K] ὑμῖν αυτοῖς r: ὑμῖν  
αὐτοῖς s ℤ: ὑμῖν ο | 23 καὶ >ℤ

169b 1/2 γενεσθαι υμας αποστατας KRs] αποστατας υμας γενεσθαι  $\mathfrak{L}$  | 2 απο  
>ο | 3 μη] η (sed v. Robert)  $\mathfrak{L}$  | 4 αμαρτι- ο | 5 ουτι ο | 6/7 κεκα[θαρισμε]θα  
Krs] κεκαθαρισθημεθα ο | 10 πλιγη ο\* (πληγη ο<sup>1</sup>) | 13 [-ησεσθε] Krs] -ησεσθαι ο |

169b 1-2 γενεσθαι υμας αποστατας] αποστατας υμας γενεσθαι | 5 φογορ z |  
6/7 κεκκαθαρισμεθα (θα superscr) z | 15-17 και — σημερον (απο κῶ) ] > z

$\mathbb{A}\Delta$  *εναντιον* B rel |  $\theta\upsilon$ ] pr<sup>m</sup> του Bh@ : pr<sup>m</sup>  $\kappa\upsilon$  του A | 21 απο] + *οπισθεν*  
 $\mathbb{E}\Delta$  et sub  $\times$   $\mathbb{S}$  | 21/22 *οικοδομησαντες* om<sup>n</sup> | 22/23 *αντους υμιν*]  $\sim$  Bh:  
*εαντους*  $\mathbb{A}\mathbb{O}\Delta\mathbb{S}$  | 23 και  $\mathbb{E}$ ] > B rel

169b 1-2 γενεσθαι υμας αποστατας] αποστατας υμας γενεσθαι B rel:  
 αποστατας γενεσθαι υμας Λ: + σημερον ΕΛ et sub ✕ § | 3 κῦ] prn του Β | ¶  
 Α | 4 υμιν hΕΑΘΛ] ημιν Β§ | 6/7 κεκαθαρισμεθα hΑΘ] εκαθαρισθημεν ΒΛ | 10  
 πληγῃ] prn η Λ: πλημμελια h | 12/13 αποστραφησεσθε ΑΘ§] απεστραφητε

K, a plain error for *-μελίσσεται* || 19 *ἔλα* are isolated with their plus || 21 *οπισθεν* was added by Origen so as to express אַחֲרָיָהּ (the asterisked word also in *ⲉ*; naturally not in A<sup>Ⓢ</sup>) || 22/23 Origen omitted *υμιν* and retained *εαντοις* (so also A<sup>Ⓢ</sup>) because the Hebrew had only one word || 23 *και* of *ⲉ* and the K texts (except *ⲁ*) is not in the Hebrew

169b 2 *σημερον* was added by Origen, = **היום** (also in **ⲉ**) || 10 The article which is found in **Λ** goes back to Origen; comp. **הנני** || 12/13 The

K 169b

συναγω[γη κῦ]

XXII

<sup>18</sup> και υμε[ις απο-]

18

στραφ[ησεσθε]

σημερον [απο κῦ]

15 και εστ[αι εαν α-]

ποστητ[ε σημε-]

ρον και α[υριδ̄]

επι παν[τα ἰηλ̄]

η οργη εσ[ται:]

20 <sup>19</sup> Και νυν ε[ι μικρα]

19

υμιν η γ[η της]

κατασχ[εσεως]

υμων· δι[αβητε].

14 σημερον]>ℒ | [κῦ] KR] + θῦ υμων ℒ | 15-19 και εσται αυριον επι παντα ἰηλ̄ η οργη ο: και αυριον επι παστα ἰηλ̄ εσται η οργη s | 15 εσται]>ℒ | 17 -ρον] + απο κῦ rℒ | 19 εσται η οργη rsℒ | 20 ¶ rs | ε]η ο | 21 η]>ο | 23 υμων Krs] >ο: κῦ ℒ

16 -ποστραφητε | 17 -ρον]+ απο κῦ | 19 η οργη εσται]~ | 20 ¶ u

BhⓈA | 14 απο] οπισθεν Ⓢ | 15 ¶ Ⓢ | εαν] + υμεις ⓈA et sub ※ Ⓢ | 16/17 σημερον (απο) in mg et sup ras A<sup>a1</sup> (σημερον>A<sup>\*vid</sup>): απο κῦ omn | 17 και]> Ⓢh | 19 η οργη εσται]~ B : εσται οργη hAⓈA : ἰηλ̄ ἰοβ̄ Ⓢ | 20 ¶ > BhAⓈ | 21 υμιν η γη hⓈAⓈ ] η γη υμων B : η γη ΔⓈ | 23 διαβητε ] + υμιν Ⓢ

translator apparently wrote the aorist (whether 𐤒𐤕 read 𐤒𐤕𐤔, or whether the translator not understanding that the clause was interrogative took the imperfect in the sense of an aorist, it is difficult to say); both recensions (note, however, that Δ goes with B) have correctly the future tense || 14 οπισθεν of Ⓢ may be grounded after all in Ethiopic idiom; but see above on 169a, 21 || 15-19 In s the omission may be due to homoioteleuton, comp. z; but it may just as well represent condensation, comp. o || 15 υμεις=𐤒𐤕𐤔 was added by Origen (also in Ⓢ) || 17 απο κῦ omitted in K through error || και of the apodosis all except hⓈ || 20 Maes suggests that Ⓢ wrote μαρα which was then corrupted into μικρα || 21 υμιν of the K texts also in hⓈAⓈ; B has a redundant υμων (which perhaps represents an original υμιν) deleted by Origen || On the other hand, Ⓢ adds υμιν after διαβητε l. 23 || 23 κῦ ℒ a clear error which led to the omission of κῦ in l. 3 of the next column

K 170a

XXII

[εις την γην της]  
 [κατα]σχεσεως  
 [κῦ· ο]υ εστιν η  
 [σκηνη] η κῦ και  
 5 [κατα]κληρονο-  
 [μησε]ται εν η-  
 [μιν·] και απο κῦ  
 [μη α]ποσταται  
 [γινε]σθαι· και  
 10 [υμει]ς μη απο-  
 [στητ]αι δια το  
 [οικοδ]ομησαι υ-  
 [μας β]ωμον εξω  
 [του θ]υσιαστη-  
 15 [ριου] κῦ του θῦ

170a 3 κῦ KR] > ℒ | εστιν] erit ℒ | 6 -μῆσατε rs: -μισαται ο (αι corr in ε):  
 + αυτην ℒ | 6/7 υμιν r | 8 αποστατε r | 9 γινεσθε r: γενησθε s | 7-9 και μη απο  
 κῦ αποσταται γενησθε ℒ | 10 υμεις Krℒ] αφ ημων s: > ο | 11 -στητε rs<sup>1</sup>]

170a 3 εστιν] κατασκηνοι εκει | 6 -μῆσατε | 6-12 -ται — οικοδομη-] > i |  
 7-9 και — γινεσθαι] και μη απο κῦ αποσταται γενηθητε | 10 υμεις] απο ημων |

170a 1 εις] επι A | 3 ου] οπου A | εστιν] κατασκηνοι εκει omn | 4 σκηνη]  
 κιβωτος A | 6 -μῆσατε B] -μῆσατε hAΘΛ§ | 7-9 και απο κῦ μη αποσταται  
 γινεσθε cf. §] και μη αποσταται απο θῦ γενησθε B : και μη αποστατε απο θῦ  
 γενηθητε h: και μη απο κῦ αποσταται γενηθητε AΘ : απο κῦ μη αποσταται  
 γενηθητε Λ | 10 υμεις B<sup>ab</sup> superser h<sup>cfh</sup>] απο ημων AΘΛ§ | 11 αποστητε

170a 3 εστιν KR(ℒ) against all the other texts and ℔<sup>m</sup> || 4 The reading of A is singular (or sub-singular, comp. 121) || 6 K goes with B in reading the future || αυτην ℒ superfluous || 7-9 KR come nearest to § comp. A in that the order of the Hebrew is strictly adhered to; with AΘ (comp. υf) the witnesses mentioned share κῦ=יהוה ℔<sup>m</sup>; the essential difference between these two recensions (K and Origen) and the B recension consists in the name of the Deity (θῦ in the latter) || 10 יהוה was expressed by Origen only (it passed into AΘ, but also into suf); ℔<sup>s</sup> probably read יהוה (hence υμεις of the other texts), which, of course, is an inferior reading; o merely condenses || 11 The addition in Bh<sup>c</sup> due to the faulty reading discussed in

Κ 170a

20 XXII

20

170b

5

21

[ημω]ν· <sup>20</sup>ουχ ει-  
[δου α]χαρ ο του  
[ζαρα] πλημμε-  
[λιαν] επλημμε-  
[λησε]ν· απο του  
[αναθ]εματος·  
[και ε]πι πασαν  
[την σ]υναγωγῇ  
ἱῆλ· εγενηθη οργη·  
και ουτος εις μο-  
νος ην· μη μονος  
αυτος απεθανε·  
εν τη αυτου αμαρ-  
τια· <sup>21</sup>και απεκρι-  
θησαν οι υιοι ρου-

-στειτε s\* | 12 οικωδομοσαι ο | 16 υμων s | ¶ rs | 16/17 ουκ ιδου R | ιδου]>ℒ |  
19 -λιαν Kro] -λεια s: *neglegens* ℒ

170b 1  $\bar{\eta}\lambda]$  >0 |  $\sigma\rho\gamma\eta]$  +  $\bar{\kappa}\bar{u}$  0 | 2 ουτος Kr  $\mathfrak{L}$ ] ουτως r: αυτος 0 | 2/3 εις  
μονος] unus  $\mathfrak{L}$  | 4 αυτος Kr] ουτος s $\mathfrak{L}$  : >0 | 5 τη τι 0 | εαυτους | 6 ¶ rs |

16/17 ουκ ιδου | 18-20 πλημμ. επλημμ.] ~ i

170b 1 ιῆλ>z | οργη lt| prm η uf | 2 εἰς ltfi>uz | ; 4 αὐτος ltfi>uz |  
5 εἰ> | αὐτου ltfi>u | 6 ¶ 1 | ρομβιν lti: ρομβ(ε)μ ufz | 8 οἱ>fz | οἱ υιοι>i

$$\begin{aligned} & \Lambda\Theta\Delta\mathbb{S}] + \alpha\pi\sigma\tilde{\nu}\text{Bh}\mathfrak{C} \mid 16\ \P\ A \mid \sigma\chi\ \Lambda\mathfrak{h}^* (\sigma\kappa\ \mathfrak{h}^1) \mid 17\ \alpha\chi\alpha\rho\ \text{B}\mathfrak{C}^{\text{fh}}\ \text{rell} \\ & \alpha\chi\alpha\nu\ \Lambda\mathbb{S} \mid 18\ \zeta\alpha\rho\alpha\ ]\ 'az\bar{r}\ \mathfrak{C}^{\text{fh}} \mid 19\ -\lambda(\epsilon)\iota\alpha\nu\ ]\ \lambda(\epsilon)\iota\alpha\ \text{omn} \mid 20\ -\lambda\eta\sigma\epsilon\nu\ ]\ \epsilon\ \text{sup ras} \\ & \Lambda^{\mathfrak{A}^?} \mid 23\ \tau\eta\eta\ \Lambda\Theta\Lambda \end{aligned}$$

170b 1 *εγενθη*] *ενηθη* sup ras B<sup>1 a γ</sup> | 2/3 *μονος* sub − S | 3 *ην* AΘ] sub  
emnisco S : > BΛ | *μη* *μονος*] > B | 3/4 *μονος* *αυτος* cf B] *μονος* *ουτος* AΘ:  
*ουτος* *μονος* Λ et sub − S | 5 *εν*] > AΛ | *αυτου* ΘΔ] *εαυτου* AB | 2/6 *και* —

the last note || 17  $\alpha\chi\alpha\nu = \text{עכר}$   $\mathfrak{H}^m$  only A§ || 19 The MSS waver between the dat. and accus. to express the inner accus. in Hebrew

170b 2-6 It is clear that the text of B is faulty; the words *ην μη μονος* dropped out through homoioteleuton; thus barring minor points all three recensions agreed. Perhaps *לֹא חֵם* goes back to *לֹא חָם* by the side of which *חָם* was a justifiable variant || 10 *υων* not in *חֵם* || 11/12 i condenses || 13 *λεγοντες* all, not in *חֵם*, hence sub obelo Origen || 14-16 Origen's text which is identical with that of A<sup>Θ</sup> (comp. also s) was, as the obelus shows, substantially the same as the current text; the differences between it and B are slight (B transposes *κς εστιν* and omits the last *κς*; with the B text goes also *χ*, minor differences notwithstanding); the introduction of

K 170b

βην και οι υιοι γαδ'

XXII

και το ημισυ φυ-

10 λης υιων μανασ-

ση· και ελαλησᾱ

τοις χιλιαρχοις·

ῑηλ' λεγοντες·

·<sup>22</sup>ο θς̄ αυτος̄ εστιν

22

15 κς̄ ο θς̄· και ο θς̄ αυ-

τος̄ οιδεν· και ῑηλ'

αυτος̄ διαγνωσε-

ται· ει εν αποστα-

σεια πεπλημμε-

20 ληκαμεν εναν-

τῑ κ̄υ· μη ρυσηται

ημας̄ εν ταυτη·

<sup>23</sup>Και ει οικοδομησα-

23

8 οι]>ο | gat 11 | 10 υιων Ks]>ro 11 | μανασση 11 | 13 λεγοντες ο | 14-16 ο θς̄·  
 θς̄ κς̄ εστιν· και ο θς̄· θς̄ κς̄ οιδεν αυτος̄ s: ο θς̄ θς̄ εστιν και ο κς̄ και ο θς̄ αυτος̄  
 οιδεν 11 | 14 εστι ro | 15 ο θς̄ 2°]>ο | 16 ουδε ro | 16-18 και—διαγνωσεται]>11 |  
 19 -σια R | 21 ρυσηται K] ρυσεται ο: ρυσετο s: liberet 11 | 22 ταυτη K 11] prm  
 τη ημερα R | 20 ¶ rs | 23 οικοδομησα- R

9 φυλης] prm της i | 11/12 ελαλησαν τοις χιλιαρχοις] ειπον αυτοις i | 12  
 χιλιαρχαις u | 20/21 εναντι] εναντιον z: απεναντι rell | 21 κ̄υ] prm του t | 21  
 ρυσεται | 22 ταυτη] prm τη ημερα

αυτου]>h | 6 ¶ hAΘ | 9 ημισει hA | 10 υιων]>omn | 13 λεγοντες sub + S | 14-  
 16 ο θς̄ ο θς̄ κς̄ εστιν και ο θς̄ ο θς̄ κς̄ αυτος̄ οιδεν [ο 2°]>A | εστιν και] sub + S |  
 ο 4°]>A] AΘΛS : αυτος̄ ο θς̄ θς̄ θς̄ αυτος̄ εστιν· και ο κς̄ κς̄ αυτος̄ οιδεν h: ο  
 κς̄ αυτος̄ εστι θς̄ και κς̄ και θς̄ θεων αυτος̄ ο κς̄ οιδεν E: ο θς̄ θς̄ εστιν κς̄ και ο θς̄  
 θς̄ αυτος̄ οιδεν B | 17 διαγνωσεται] γνωσεται omn | 18/19 αποστασει AΘ | 19/20  
 πεπλημμεληκαμεν Θ] επλημμελησαμεν BhAA | 21 κ̄υ] prm του Bh | ρυσηται Δ]  
 ρυσαιτο BAΘ : ρυσαιτω h (e corr) | 22 ταυτη Bh] prm τη ημερα AΘΛS | 23 ¶ >

αυτος̄ in the first clause distinguishes the text of Krouf from the others. All the texts err exegetically in that they look in the first clause for a confession of faith. Properly rendered, the Greek should run as follows: ο θς̄ ο θς̄ κς̄ ο θς̄ ο θς̄ κς̄ αυτος̄ οιδεν. Certainly 11<sup>s</sup> and 11<sup>m</sup> were identical || 16-18 The omission in 11 probably occurred in a Latin MS || 21 11<sup>s</sup> read יִשְׁרָאֵל which is certainly the better reading || 22 K goes with Bh 11; ταυτη sc. τη ημερα; it goes without saying that Origen supplied the words (hence also in AΘ and υf), but they are also found in R